VOICE OF THE SHEPHERD.

"MY SHEEP HEAR MY VOICE, AND I KNOW THEM, AND THEY FOLLOW ME. A STRANGER WILL THEY NOT FOLLOW, BUT WILL FLEE FROM HIM, FOR THEY KNOW NOT THE VOICE OF STRANGERS."

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The Harvest of the Earth.

DEARLY BELOVED BRETHREN—As much is said in relation to this subject at the present time, it is my design to show from the Scriptures that the "Harvest" described in Rev. 14th, is already past. This chapter, from the 6th to the 9th verses inclusive contains I believe, the "Advent Message," according to previous expositions by many of the Advent brethren. The 12th verse is descriptive of the "patience of the saints" during the tarrying of the vision. "And I looked" always commences a new subject or a review of the same; the 14th verse, therefore, I understand to be a review of the three messages brought to view from the 6th to the 9th verses. "And behold a white cloud;" this cloud may represent the saints. Paul says in Heb. xii. 1, "Therefore, seeing we also are compassed about with so great a CLOUD of witnesses, &c. Again, it is said of the two witnesses, Rev. xi. 12, "They heard a great voice from heaven saying unto them, Come up hither; and they ascended up to heaven in a CLOUD; and their enemies beheld them." Now it is evident that the Old and New Testaments, which are the "witnesses" here alluded to, did not ascend up literally into heaven, but were merely wrested from the hands of infidel France, by the *people of God*, (the "cloud,") and being translated into different languages, and scattered broad cast over the world, they became *exalted to heaven*. This "cloud" represents a company that are like Christ, or, in other words, those that have Christ formed within, "the hope of glory." Verse 15, "And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle and reap: for the time is come for thee to reap; for the harvest of the earth is ripe." In the parable of the tares and wheat, given by our Saviour Mat. xiii. 30, the servants were desirous to gather up the tares from the wheat. But Christ said unto them, "Nay; lest while ye gather up the tares, ye root up also the wheat with them, Let both grow together until the harvest: and in the TIME OF HARVEST I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." Our Saviour here expressly declares, that in the "*time of harvest*," HE would say to the reapers, "Gather ye together first the tares, and bind them in bundles," &c. The question now arises, has our Saviour fulfilled this promise? We answer in the affirmative. He has said to the reapers, "Thrust in thy sickle and reap, for the TIME is come for thee to reap; for the harvest of the earth is RIPE." Rev. xiv. 15. Who are these reapers? They are explained to be angels, in Mat. xiii. 39. What kind of angels? The same I understand, that the Revelator saw "flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come." How are these angels to reap? With a *sickle*. Of what is this sickle composed? Of *Time*, which, according to the ancient maxim, "Cuts down all, both great and small." What does our Saviour first enjoin upon them? He tells them to gather first the tares, and bind them in bundles. This was mainly accomplished by the preaching of 1843. Verse 16, "And he that sat on the cloud thrust in his sickle on the earth: and the earth was reaped." Verse 17, "And another angel came out of the temple which is in heaven, he also having a SHARP SICKLE." The "10th day of the 7th month" was a *sharp* sickle indeed; just such an one as it required to gather the "clusters of the vine of the earth," or nominal professors—nominal because they were cast into the great wine-press of the wrath of God. This press is brought to view in Joel iii. 13, 14, "Put ye in the sickle for the harvest is ripe: come, get you down; for the PRESS is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision."

The Lord gave us the *time*, or *sickle*, and we cried mightily to "Him that sat on the cloud, to thrust in his sickle and reap;" or in other words, to attend by his Spirit the proclamation of the time. The Lord heard and answered our prayer, and the vine was gathered in as the last of the "harvest;" which our Saviour declares is the end of the world, or age, as it may be rendered.

You will observe, in connection with this, that an angel is described as coming out from the altar, having "power over fire." In connection with the "tenth day" message, was confidently preached the general conflagration, or burning up of the world. We were right. The *burning day* spoken of in Mal. iv. 1, which day is represented as burning "like an oven," HAS COME. Paul also speaks of this day in 1 Cor. iii. 11—15, where he says, "Every man's work shall be made manifest: for the DAY shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward; if any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by FIRE." This is the *fire* of his jealousy, the *fire* of his indignation, and as "other foundation can no man lay than that is laid, which is Jesus Christ," if we have built upon this foundation, "hay, wood, stubble," we shall suffer a proportionate loss, for the DAY IS DECLARING IT. Declaring what? The *hay*, *wood* and *stubble* that we have mixed with the *Truth*, which is *Christ*. But HE is now sitting "as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Mal. iii. 3. This purging is brought to view in Isa. iv. 4, "When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof;" *how?* "by the SPIRIT OF JUDGMENT, and by the SPIRIT OF BURNING." Shall we not submit ourselves to this refining process, that we may come forth as gold seven times purified? Or will "ye conceive chaff, and bring forth stubble?" if so, "your breath, as FIRE, shall devour you," according to Isa. xxxiii. 11. The Lord help us to exchange the hay, wood and stubble, that we have, for gold, silver, and precious stones, that we may be saved "so as by fire."

The DAY, here specified, in which these things are to be revealed, or declared, is the SEVENTH DAY; called in the prophecies, the "DAY OF THE LORD," "THE GREAT DAY OF GOD ALMIGHTY," the DAY in which he is to "make up his jewels," and his people are to "discern between the righteous and the wicked, between him that serveth God and him that serveth him not." This discernment is to be made in the *serving* time, not when the kingdom is set up, for the wicked are to be cut off before we shall see the inheritance.

Now, if the harvest is not past, then we are to look for two definite periods of time, in the future, which the Bible does not authorize us to look for; and if we *had* definite time, it would be of no avail, for the preaching of *time* has spent its force upon the world. From this and other considerations, I understand the *harvest to have been fully gathered in*, when the angel as described in Revelation xiv. 19, "Thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine press of the wrath of God. And the wine-press was trodden without the city, and blood came out of the wine-press, even unto the horse-bridles, by the space of a thousand and six hundred furlongs. This *wine-press*, I understand the same as called in Joel iii. 14, "*the valley of decision*;" also in the 12th verse, "*the valley of Jehoshaphat*;" which signifies, "God judges." By the proclamation of definite time, the people were *pressed* to a *decision*, or brought down into the valley; for "there," says He, "will I sit to judge all the heathen round about."

Says Christ, John xii. 47, 48, "If any man hear my words and believe not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day." "And blood came out of the wine-press, even unto the horse-bridles," &c. This BLOOD I understand to be the same as in Rev. xviii. 24, "In her was found the BLOOD of prophets, and of saints, and of all that were slain upon the earth." "In her," that is, the "woman, which is that great city," also called the "bloody city," Nahum, iii. 1, was this blood found, or discerned. It is said this blood came out "even unto the *horse-bridles*." The revelator is "carried away in the Spirit, and saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns," which symbolizes power. It is customary when riding a beast, to make use of something to guide, or control the beast, and a *bridle* is most commonly used for this purpose. Now, as the "woman" is the church, and as she is represented as riding upon the beast, the *bridle* may represent the *ecclesiastical reins of government*. The *blood*, or evil practices, which have abounded in these organizations, have been disclosed "even unto the *horse-bridles*," or those that hold the reins of government. "And there shall be a *bridle* in the jaws of the people, causing them to err." Isa. xxx. 28. "By the space of a thousand and six hundred furlongs;" as this appears to represent a *full measure*, and this blood is still being disclosed, I think it may yet be understood, in the future. I see no reason why the latter part of this chapter may not be considered figurative or symbolical language, and be interpreted in the same manner as the former events described in it, have been.

May we be not of those who "draw back unto perdition," but may we "follow on to know the Lord," whom to know aright, "is life eternal."

Yours, "waiting for the adoption, to wit, the redemption of the body." C. H. FENTON.

Synonymous Terms.

One truth is clearly proved to my mind by a comparison of Scripture with Scripture, viz. that *chariots, horses, clouds, heavens, flames of fire, wings of the wind, cherubs, wheels, fowls of heaven, feathered fowls, mansions, inheritance, dwelling-place, sheep, flock, spiritual house, house of God, city of God, habitation of God, temple of God, people of God, holy people, Israel, Jacob, Judah, David, saints, angels*, and many other names, are used as synonymous terms, denoting the same thing, viz, the *true body of Christ*—the *Church*. O. SQUIRES.

The Great Battle.

Various indeed, have been the opinions in relation to this battle; as to the *place where* it is to be fought, the *time when*, and the *instrumentalities employed*, to accomplish the work. And as none are better prepared to give a description of a battle, than those that are engaged in the action: so far, therefore, as I have had a practical knowledge in this matter, and have been a witness of the scene, by the help of God, I will attempt a description, or subscribe as a witness, of the fulfillment of the prophecy of John.

Rev. xix. 11—16, "And I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True; and in righteousness he doth judge and make war." The white horse denotes strength and purity, and symbolizes the gospel. The heaven here spoken of, must relate to the moral heavens, through which the angel was seen flying, having the everlasting gospel to preach unto them that dwell on the earth, Rev. xix. 6. Now if this angel had an everlasting gospel *to preach*, it signifies, that to a given period, *it never had been preached*. What is the substance of this message? It is, "Fear God, and give glory to him; for the hour of his judgment is come;" or, as in xix. 11, "In righteousness he doth judge and make war." This gospel relates to the time of the second Advent of Christ, as preached by Brn. Miller and others, for a few years past; it is not any other gospel, but is merely the latter part of the gospel dispensation, called *everlasting* because it extends to the setting up of the kingdom. Therefore, let us walk by the same rule, brethren, and mind the same things; for many have "departed from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. iv. 1.

By preaching "the day of the Lord," or day of judgment, a *war* ensued, as the result of that preaching; and as a preparation is always expedient, in order to compete successfully with an enemy, so the revelator assures us that he "saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet." He tells us, also, that they "are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, *to gather them to the battle* of that great day of God Almighty." Rev. xvi. 13, 14. The dragon, here, represents Pagan Rome; the beast, Papacy; (and also the governments of this world, as in their hands is vested both civil and ecclesiastical power;) and the false prophet, all false religion. These spirits are also described in the 6th chapter of Zechariah, where the prophet saw four chariots come out from between two mountains. In the first chariot were red horses; in the second, black horses; in the third, white horses; and in the fourth, grisled and bay horses; which the angel explains in the 5th verse to be "the four spirits of the heavens, which go forth from standing before the Lord of all the earth." The black horses are represented as going forth into the north country, to quiet his Spirit in the north country; the white horses, therefore, denote the Spirit of God, while the other three represent the three unclean spirits, or spirits of devils. These influences have been at work in the moral heavens, to make men skeptical on Bible truths, and "to gather them" not into a *place*, but into a *state of mind*, in opposition to that day; while, on the other hand, those who loved the Bible, and the appearing of our Lord Jesus Christ, when they discovered in his revealed will that the prophetic numbers found in Daniel and in Revelations, would bring our Lord's return, and usher in that glorious day, they were anxious to communicate this great truth to the brethren and sisters scattered abroad, in order that they might get ready, and also invite their neighbors to share with them in the enjoyment of the blessings promised to those who should prove faithful to the end. And in order to spread this light, and facilitate the work more rapidly, they wrote these visions on tables, according to the command of God. "Write the vision and make it plain upon tables, that he may run that readeth it." Hab. ii. 2. They *were* made plain, insomuch that the infidel was ready to acknowledge, that if the Bible was true, which of course he doubted, that the termination of those periods would usher in the day.

The opposition therefore, of the nominal sects and of the world, to the preaching of the second Advent, was but the result of the three unclean spirits that went forth in order *to gather them into this state of mind*; and as the "*day*" is the focal point expressed, hence it is called "*The Battle of that great Day of God Almighty;*" a war, or strife between the two spirits, viz. the spirit of Truth and the spirit of error. This battle is clearly described in the two last chapters of Jeremiah. Let us look at Jer. l. 22, "A sound of a battle is in the land, and of great destruction." This war is waged upon Babylon, as we see from subsequent verses, because she had striven against the Lord; verse 25, "therefore the Lord hath opened his armory, and brought forth the weapons of his indignation."

The command is to "slay all her bullocks." These are those who "teach for hire, and divine for money." Jer. xl. vi, 21. "Her hired men are in the midst of her like fatted bullocks." Again, Jer. l. 41, 42. "Behold a people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth. They shall hold the bow and the lance; they are cruel, and will not shew mercy; their voice shall roar like the sea, and they shall ride upon horses, every one put in array, like a man to the battle, against thee, O daughter of Babylon. "The figure from whence this is taken, is the destruction of ancient Babylon, by the Medes and Persians, who came from the *north country;* and as this was a *literal* destruction, in the antitype it must be *moral*. This is confirmed by the prophet in Jer. li. ii. "The Lord hath raised up the *spirit* of the Kings of the Medes." What was the spirit of the Medes? In referring to Dan. vii, 5. where the bear with three ribs in its mouth, is made to symbolize this kingdom, "They said thus unto it, Arise, devour much flesh;" denoting the blood-thirstiness and cruelty of that nation. In fulfillment of Jer. li. ii. therefore, a class has been raised up having "*the spirit* of the Medes," thirsting to disclose the blood in Babylon. They have camped round about her on every side; the arrows have flown, which are said to be "sharp in the hearts of the King's enemies," and blood has come "out even unto the horse bridles." "For this," says the prophet, "is the work of the Lord God of hosts, in the land of the Chaldeans." Vers 39. "The mighty men of Babylon have forborne to fight, they have remained in their *holds;*" as in Rev. xviii. 2, "The *hold* of every foul spirit;" verse 31, "one post shall run to meet another, to shew the king of Babylon that his city is taken at one end. "This capture commenced in the Eastern States, and from thence it proceeded westward; or as in Rev. xiv, followed the other messages, until all "the men of war were affrighted." This was necessarily a *progressive* work; embracing a large territory, according to Joel ii. 2, "The Lord shall utter his voice before his army, for his camp is very great."

The western tour of Brn. Himes and Miller was styled, "*The campaign*," which signifies, *the time an army occupies the field*. The *campaign* lasted until the tenth day of the seventh month when the presses were stopped, and "He that sat upon the white horse" left the field of strife and contest, "and there came a great voice out of the temple of heaven, from the throne, saying, It is done." Rev. xvi. 17. This was the unanimous voice of all, "*our work is done with the world.*"

After describing this battle in Rev. xix. 17, the revelator sees an angel standing in the sun; which denotes light and strength, "and he cried with a loud voice, saying, to all the fowls that fly in the midst of heaven, Come, and gather yourselves together unto the supper of the great God."

This angel is represented as standing in the sun; the very position that we occupied on the "tenth," when the victory was obtained. The work to be done *after* a victory is achieved, is, to report the slain and divide the spoil. As this is a subject of prophecy, the report may be found in Jer. xxv. 33. "And the slain of the Lord shall be *at that day* from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried." How has she been spoiled? She has been robbed of her treasures; her goodly fruits have departed from her, and no man buyeth her merchandize any more. Who were to take this spoil? The people of the north country, or the *lame*, as says the prophet, "Then is the prey of a great spoil divided, and the *lame* take the prey.—Jacob was made a representative of the lame, being smitten upon the thigh when he prevailed; showing that it is not by might nor by power, but by the Spirit of God, that we prevail. This class are addres ed in Rev. xix. 17, and are invited to the supper, or spoil. For an explanation of these verses, look at Jer. v. 27, "As a cage [or *coop*, margin] is full of birds, so are their houses full of deceit." Also Rev. xviii. 2, where the angel "cries mightily, with a strong voice, saying Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Now if the *unclean* birds represent one class of people, then "the fowls that *fly in the midst of heaven*," must represent another class, especially as they are spoken of as *flying* in the midst of heaven; whereas, the others are shut up in cages and *cannot fly*. The door of this cage has been opened, and He has called upon his people with a loud voice to "*Come out of her.*" O praise our God, all ye his servants, for this liberation; for as many as have obeyed this voice, and come out of her, are now prepared to "*fly* in the midst of heaven;" that is, to read, believe, and publish the great truths of the Bible, which are now being discovered. It would be considered very improper to confine the "fowl of every wing" in a cage together. But the revelator assures us that this is "a cage of *every* unclean and hateful bird." Hence the liability of plucking the feathers from off each other, which is more than intimated in Ezek. xxxix. 17, where, in giving the invitation to this supper, the prophet addresses himself to every *feathered* fowl, clearly implying that there is a class of fowls that are destitute of *feathers*. A bird of this description would truly be incapable of "*flying* in the midst of heaven."

If, then, "the supper of the great God," is said to consist of the "flesh of kings, and of captains, and of mighty men, and of horses, and of them that sit on them, and of all men, both free and bond, both small and great;" and the "fowls that fly in the midst of heaven" are the people of God, who are to eat this supper, the question may be asked, how shall we partake of it? In answering this question, I would refer you to Rev. xii. 7, where it is said, "There was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not, neither was their place found any more in heaven." With our views of heaven, as being located above, this, to many no doubt, has appeared mysterious. But when we consider that the dragon represents Pagan Rome, and his angels the subjects of that government; Michael and his angels, Christ and his people, these difficulties vanish away. But, say you, *when* was there war in heaven? I understand this war to have been waged at the commencement of the gospel dispensation. When our Saviour commissioned and sent out his disciples, he commanded them to do cures, to heal the sick, and to cast out devils. "And the seventy returned again with joy, saying Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld *Satan* as lightning fall from *heaven*."—Luke x. 17, 18. "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before our God day and night." Rev. xii. 10. This voice was heard from the heaven out of which Satan was cast; and he was cast

out by the disciples, according to the command, "cast out devils," &c. The only difference then, between this war and the one described in Rev. 19th, is, this one was waged at the *opening* of the gospel dispensation, the other at the *close* of it.—Now if we can learn how the disciples of Christ triumphed over Paganism, and subsequently, how the great reformers, Calvin and Luther, ate the flesh of Papacy; then we may determine how the flesh of captains, and of mighty men, has been eaten in this last contest. "And they overcame him by the blood of the Lamb, and by the word of their testimony." Rev. xii. 11, See also Rev. xvii. 16, where it is said, "They shall eat her flesh, and burn her with fire."

Again, Rev. xix. 19, "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army." Here the revelator assures us that the work for which the three unclean spirits went forth, is accomplished; which was "*to gather them to battle.*" This work was fully consummated on the 10th day of the 7th month. "And the beast was taken," &c.; of this I shall not now speak particularly, but will pass to notice the 21st verse. "And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth, and all the fowls were filled with their flesh." Thus we see, he that is faithful, continues to sit upon the white horse; and a class are now being slain called "the remnant." This, to me, is a painful consideration, but the will of the Lord be done. "It is God that justifieth, who is he that condemneth?" I enter upon this subject therefore, in the fear of God, and in love to my brethren. And first, what may we understand by "*the remnant*," here spoken of? A remnant is sometimes used to denote the offal part of a garment, which is considered to be of small value; but in this case it must relate to that which is subject to moral law, as they are to be *slain* by him that sitteth on the white horse. This class were not slain in the "battle of that great day," or, in other words, by the preaching of *definite time*. And as all who opposed *time* were slain by that truth, it must therefore relate to those who have followed down the prophetic periods, accepted an invitation to the wedding; and as the King is now inspecting the guests, they are being found in the chamber not having on the wedding garment, which is righteousness. The command is to bind such and cast them out, &c. This binding is to be effected in the same way as that of the tares, viz. by the preaching of a peculiar truth. I believe the language of Jude, verses 22 and 23, is particularly applicable now, when of some we are to "have compassion, making a difference; and others save with fear, pulling them out of the fire, hating even the garment spotted by the flesh." Many have had their garments spotted by the flesh since the marriage. May the Lord help us to watch, and keep our garments until the Bridegroom returns, that we may open unto him immediately.

But, say you, this is mere opinion, after all, as to what is intended by this "remnant." "To the law and the testimony," to settle this point. In describing the downfall of mystery Babylon, Jer. l. 40, the prophet tells us that "As God overthrew Sodom and Gomorrah, and the neighbor cities thereof, saith the Lord, so shall no man abide there, neither shall any son of man dwell therein." Also Isa. i 9, where in speaking of revolting Israel, he says, "Except the Lord of hosts had left unto us *a very small remnant*, we should have been as Sodom, and we should have been like unto Gomorrah." From reading the overthrow of those cities, we find that a very small remnant did escape: four persons only, and one of those, through disobedience, became a monument of God's displeasure. "*Remember Lot's wife!*"

The remnant are now being slain. "And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." Dan. xii. 7. Already is the battle set in array.—Some are fulfilling the prophecy of John, Rev. xix. 9, "Write, blessed are they which are called unto the marriage supper of the Lamb," thereby acknowledging the marriage to have been fulfilled, on the "tenth," as given in the parable, Math. 25th. As "these are the true sayings of God," I solemnly believe, that all those who oppose this truth, will as certainly be slain by it, as the nominal sects and the world were, by the preaching of *time*. I awfully fear that many of those that have been valiant for the truth, and have stood in "the battle of the great day," will now be slain by trusting in their works, and staying on Egyptian horses, which "are flesh and not spirit." Isa. xxxi. 3.

The Lord help us to sit upon the white horse, and wield the weapons of our warfare, "which are not carnal, but mighty through God to the pulling down of strong holds."

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

CEPHAS H. FENTON.

The Day of the Lord.

There are those who profess to be looking daily and hourly for the setting up of the Kingdom, or in other words, for the "descent of the Lord himself from heaven," &c., which event is to mark the ushering in of this "day." But I understand them to be two distinct events, clearly marked out by the Scriptures; the "day of the Lord" preceding, by the second to the third watch, the setting up of the Kingdom. For want of room in the present number, I shall be brief in my remarks on this point, giving you the Scripture argument I shall submit it to your consideration.

Peter tells us how this day will come, or be ushered in; 2 Pet. iii. 10, "But the day of the Lord will come," *how?* "as a thief *in the night;* in the which," i. e. in the which *day*, "the heavens shall pass away with a great noise," &c. Paul in 1 Thess. 5th chapter, considered it of little importance to write unto the brethren about "the times and seasons, for," says he, "ye yourselves know perfectly, that the day of the Lord so cometh," *how?* "as a *in the night*;" but, notwithstanding this, "ye, brethren, are not in darkness, that that day should overtake you as a thief." Why not? "Ye," says Paul, "are *all* the children of light, and the children of the day." The others are of the night, and of darkness. Why do they not understand? Because they sleep. When do men sleep? In the night. This, then, is a sufficient reason why they do not understand; for Paul and Peter both affirm, that the "day of the Lord will come as a thief in the *night*, not in the *day-time*. This has been fulfilled to the letter. "The day of the Lord," stole in "like a thief in the night," at the second watch. How do you know that? says one. We found it out by *watching;* and the result has been with those that did not watch, that their houses have been broken up, according to Math. xxiv. 43, "Know this, that if the good man of the house had *known* in what watch the thief would come, he *would have watched*, and would not have suffered his house to be broken up." What thief *is* this? It is the same that Peter and Paul have called "The day of the Lord." The question at issue is, have we entered into this day, or not? In a previous article, I have endeavored to show that the opposition to the second Advent, as shown by the prophetic periods to terminate in '43, is the "battle of that great day of God Almighty." This controversy ceased on the 10th day of the 7th month, when "a voice out of the temple of heaven, from the throne," was heard, saying, "It is done." At this point the truth triumphs, and a victory is obtained, over "the beast and the false prophet."—Rev. xix. 19. Now, as the beast, and the kings of the earth, and their armies, were *gathered* in opposition to this *day*, and are said to be conquered, or "taken," then it follows, that "the day of the Lord" was ushered in at or immediately after the "tenth day of the seventh month." I believe the great difficulty has been, in extending these periods, ot the setting up of the kingdom; when in fact, they are only given to mark the close of the Gospel Age, and introduce the Millennial Age, or "*Day* of the Lord." These prophetic periods, after a careful perusal, and thorough investigation, aided by the Holy Spirit, were shown by Br. Miller to terminate in the year 1843. By the preaching of this *time*, or thrusting in of this *sickle*, the barley, or spring harvest was gathered in, called in Rev. xiv. 15, "The harvest of the earth." This done, and we are without *time*, or a *sickle*, left in the dark *night*, or tarrying of the vision, but are exhorted to "wait for it, because it will surely come, it will not tarry." We waited patiently. Next is seen "another angel coming out of the temple which is in heaven, he also having a sharp sickle,"—the 10th day of the 7th month. This was to gather another class, called the "Vine of the earth," which is the last harvest in the year; and our Saviour declares the harvest to be "the end of the world," or age. I understand, therefore, that the gospel dispensation closed when the "clusters of the vine of the earth," were gathered. How does this agree with Paul and Peter, who testified that "the DAY of the Lord would come as a thief in the NIGHT? It harmonizes perfectly. In what watch of the night does the thief usually come? He considers the *midnight* hour the most convenient for him to effect his purposes of plunder, when deep sleep is upon all.—Was this the condition of the nominal sects and the world? Yea, and of those also that went forth to meet the Bridegroom; for it is said, "they ALL slumbered and slept." What then? "There was a cry made, Behold! the Bridegroom cometh! go ye out to meet him!" When? "On the tenth day of the seventh month." This was the time appointed for the wedding. Those, therefore, who were not aroused by this cry, have continued to sleep on, and "the DAY of the Lord has stolen in upon them like a thief, and their houses have been broken up.

This marriage we find acknowledged by the bride, Rev. xix. 7, "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready." As a part of the bride, I rejoice to confess this glorious truth. I am now waiting the Lord's return from the wedding. I expect to see the same Bridegroom or Husband, that I was married to, on his return from the wedding, with this difference, viz. I shall then behold him *in my flesh*, together with Job; "whom I shall see for myself, and mine eyes shall behold, and not another." God will then be manifest in his body, which is the Church; and the Psalmist awaking with His likeness, will be satisfied.—The supper has been celebrated in connection with the marriage; typified by the "feast of tabernacles," commencing on the 15th day of the seventh month. This supper is said to consist of the "flesh of kings, and of captains, and of mighty men, and of horses," &c. Rev. xix. 18. There is nothing said here of "the fruit of the vine." This is to be drank when the Kingdom is set up. Again, the *invitation* to this supper was given at *supper-time*, which, we understand, is celebrated at *night*, or when the labors of the day are ended, and not in the *morning*. There is proof positive that we are now in the morning watch. These views we have endeavored to advocate for four months past, but not until they were written, did we discover it to be a subject of prophecy, Rev. xxi. 3—6, "And I heard a great voice out heaven, saying, Behold the tabernacle of God is with *men*," not in some unknown place; but, the tabernacle of God is in the Church, which is his flesh; 5th verse, "And he that sat upon the throne said, Behold, I make all things new. And he said unto me, *Write;* for these words are true and faithful." Verse 6, "And he said unto me, It is done." Here we have the blessed promise, that when this *last* subject or truth is *written*, God will perform this work, and "make all things new." Glory to God forever and ever. Yours, earnestly expecting the manifestation of the sons of God, in the morning watch. CEPHAS H. FENTON.

Where is Heaven?

The above question is one of vast importance to the saint. Important not only from the fact that heaven is the place of his everlasting rest, but more especially important at present, from the erroneous and unscriptural views entertained of its true locality. In giving an answer to this question, therefore, I shall rely upon the harmonious expression of the Scriptures, and the teachings of the Holy Ghost. Now let us open the Bible, and pray for an understanding heart.

Rev. xi. 19, "And the TEMPLE OF GOD was opened IN HEAVEN, and there was seen in his temple the ARK of his TESTAMENT: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail."

Rev. xv. 5, 6, "And after that I looked, and behold, the TEMPLE OF THE TABERNACLE OF THE TESTIMONY IN HEAVEN, was opened: and the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles."

Rev. xvi. 17, "And the seventh angel poured out his vial into the air, and there came a great voice out of the TEMPLE OF HEAVEN, from the THRONE, saying, It is done."

From the above passages, one point is clearly brought to view, and established, viz. that wherever the "*temple of God*," and the "*temple of the tabernacle of the testimony in heaven*," and the "*temple of heaven*," are located, THERE is "HEAVEN ITSELF." Now let us refer to the Scriptures to find WHAT and WHERE the "TEMPLE OF GOD" is.

1 Cor. vi. 19, 20, "What! know ye not that YOUR BODY is the TEMPLE of the Holy Ghost, which is in you, which ye have of God, and ye are not your own?" 1 Cor. iii. 16, 17, "Know ye not that YE are the TEMPLE OF GOD, and that the SPIRIT OF GOD dwelleth IN YOU? If any man defile the TEMPLE OF GOD, him shall God DESTROY; for the TEMPE OF GOD is holy, which TEMPLE YE ARE. 2 Cor. vi. 16, "What agreement hath the TEMPLE OF GOD with idols? for YE ARE the TEMPLE of of the LIVING GOD; as God hath said, I will DWELL IN THEM, and walk IN THEM; and I will be their God, and they shall be my people." Eph. ii. 20—22, "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief CORNER STONE; IN WHOM, all the BUILDING, fitly framed together, GROWETH unto an HOLY TEMPE IN THE LORD; IN WHOM, YE also, are BUILDED TOGETHER for, a HABITATION OF GOD through the SPIRIT." Heb. iii. 6, "But Christ as a Son over his own HOUSE; whose HOUSE are WE, if we hold fast the confidence and rejoicing of the hope firm unto the end."

Who that is simple enough to believe the Scriptures, can fail of seeing, from this positive testimony, that the *temple*, *habitation*, and *house* of God, are one and the same; that they constitute HEAVEN? and that the PEPOLE of God ARE that HABITATION, HOUSE, TEMPLE, and HEAVEN? And, moreover, wherever *one* true child of God is, IN HIS HEART is HEAVEN. For God *dwells* IN *him*, and *walks* IN *him*. Paul says, Eph. i. 3, 4, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed US with all Spiritual blessings IN HEAVENLY PLACES IN CHRIST; again, Eph. ii. 6, "And hath raised us up together, *in heavenly places* IN *Christ Jesus*." Again, Eph. iv. 6, "One God and Father of all, who is above all, and throngh all, and IN you all."

In the above passages and many others, we have the acknowledgement and assurance of the apostle, that our Saviour's prayer has been fully answered: John xvii. 21—23, "That they all may be ONE; as thou, Father, art IN ME, and I IN THEE, that they also may be one IN US; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be ONE, even as we are ONE: I IN THEM, and thou IN ME, that they may be made perfect IN ONE; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." Now wherever this perfect union is, between God and the believing heart, *there* is heaven. This is the great mystery, which has been hid from ages, and generations, "CHRIST IN YOU the hope of glory." Christ dwells in our hearts by *faith*, and we dwell in him, by the same principle. IN *the holy heart*, individually, as well as *in all holy hearts*, collectively, *is that heaven*, where Christ sits "at the right hand of God, henceforth expecting, till his enemies be made his footstool." Heb. x. 13. Christ takes his seat in our hearts, destroys our carnal nature, rules *in* us, and reigns *over* us, the Supreme Lord and Sovereign of our will; and the Living Fountain of all our desires. Through "the Spirit of his mouth" IN US, the Man of Sin is consumed, and by the "brightness of his coming" or revelation of his glory IN ALL HIS SAINTS, will he be utterly destroyed. We have a complete confirmation of this position, in the first and second chapters of 2d Thess. In the 1st chap. 8th, 9th and 10th verses, we have a description of the *manner* of Christ's coming, viz. "In flaming fire, with his mighty angels," which are the "*clouds of heaven*," or "*all the saints*." He will be thus revealed, "taking vengeance" &c. when he "shall come to be glorified *IN* his saints, and to be admired *IN* all them that believe." Here we are distinctly informed that the glorification of Christ is to be accomplished "*IN his saints*," and not in a separate literal body; for the *church is his body*, and his *only body*, for his body is *one*. The Scriptures no where inform us that he has *two* bodies. What carnal views we have entertained!

We now understand, that it is Christ IN us, or in *heaven—the hearts of his people*, who is to make his "glorious appearing" IN THE BODIES OF HIS SAINTS, by causing the Spirit *dwelling in them, to shine out through the entire man; thus manifesting them as the SONS OF GOD, in the twinkling of an eye—in every part of the earth in a single moment!* This will be "coming as the lightning," truly! And it may be well said that this glorious manifestation of God in the bodies of his saints, will "utterly consume the wicked with terrors."—"For our God is a consuming fire." This, then, will be the "flaming fire" of God's vengeance, accomplishing the "everlasting destruction" of all who "obey not the gospel," in the day of its revelation. I now understand that heaven, *the* heaven "where Christ sits at the right hand of God," the only heaven in which the saint is interested, the heaven from which "the Lord himself shall descend," the heaven from whence we are to wait for "his Son to change these vile bodies," *is in the* HEARTS *of God's people.*

But let the Scriptures continue to testify. See Phil. iii. 20, 21, "For our conversation is IN HEAVEN; from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his *glorious body*." Observe, his *glorious body*, not his *resurrected body*. We are to be fashioned like unto that body which was exhibited on the mount of transfiguration, and not like unto that body which "bare our sins on the tree." *That* body, dear brother, being the antitype of the "scape-goat," has borne thy sins into the land of forgetfulness. It was *cursed* for our sakes. See Gal. iii. 13, "Christ hath redeemed us from the curse of the law, *being made a curse for us;* for it is written, Cursed is every one that hangeth on a tree." Deut. xxi. 23, "For he that is hanged, is accursed of God." 2 Cor. v. 21, "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." Here I behold a beautiful exhibition of the two-fold nature of Christ. His *Spirit*, or *divine* nature, stands as the antitype of the paschal lamb; and his *flesh*, or *human* nature, as the antitype of the scape-goat. For it was in his *body* that he "bare our sins upon the tree," see 1 Pet. ii. 24.

But, to return. "Our conversation is *in heaven*." The very heaven too, from whence we are to look for the Saviour to come. The term, "*conversation*," here, does not, in my judgment, refer to the words of the *mouth* merely, but more emphatically to the *language of the heart;* for "out of the abundance of the heart the mouth speaketh." But, keeping in mind the plain scripture declaration, that "our conversation is in heaven," let us turn to 1 Pet. iii. 15, 16, "But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you, a reason of the hope that is in you with meekness and fear; having a good conscience; that whereas they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse *your good conversation in Christ*." Here we find that "our conversation in *heaven*," and "our conversation in *Christ*," are represented as one and the same. Says Paul in Gal. ii. 20, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth IN me; and the life which I now live in the flesh, I live *by the faith of the Son of God*, who loved me and gave himself for me." Notice the expression; he does not say that he lived by faith *on* the Son of God, but by the faith *of* the Son of God. The very *faith of Jesus* formed the vital principle by which he lived. Certainly Paul was a heaven, and heaven in him; for where Christ is, there is God and heaven, as it is written, Ps. xvi. 11, "In thy presence there is fullness of joy; at thy right hand there are pleasures forever more." If we are IN Christ, and Christ IN us, then are we truly in heaven. Paul tells us in Heb. ix. 24, that "Christ is not entered into the holy places made with hands, which are *figures of the true*, but into HEAVEN ITSELF, now to appear in the presence of God for us." Again, Heb. xii. 18th, he says, "We are not come unto the mount that might be *touched*, referring to Mount Sinai, where Moses received the Law, "but," continues he in 22d to 24th verses, "Ye *are come*," (present tense,) "unto Mount Sion, and unto the *City of the Living God*, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written *in heaven*, and to GOD THE JUDGE OF ALL, and to the spirits of just men made perfect, and to Jesus the Mediator of the New Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. See that ye refuse not him that speaketh; for if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from HEAVEN." Christ speaks to us from our *hearts*, to the truth of which our conscience is a witness. Again, see Col. iii. 1, 4, "If ye then, be risen *with* Christ, seek those things which are *above*, where Christ sitteth at the right hand of God; set your affection on things above, not on things on the earth, for ye are *dead*, and your *life is hid* with Christ in God. When Christ, who is OUR LIFE, shall appear, then shall ye also appear with him in glory."

Observe, in the foregoing passage, it is said that Christ is "ABOVE," that he "sitteth at the right hand of God," &c. Now, we must not understand the term, "*above*," here, in the sense that the carnal mind would understand it; because the entire testimony of the Scriptures is against it; for they do not tell us that Christ is above the starry heavens, which our natural eyes behold, but that he has "*entered into the holiest of all, even into* HEAVEN ITSELF;" which we are assured over and over, is **IN US.** Why should we persist, contrary to the Scriptures, in understanding the terms, "up," and "down," "above," and "below," in a *literal, carnal* sense? knowing nothing, as Jude says, "but what they know naturally, as brute beasts." Why, brethren, even the men of this world have higher conceptions than these. They speak of the *lower* animals, when speaking of the brute creation, and of man as the *higher*, or *highest* class, in the animal kingdom. God, in comparing his ways with the ways of man, says, "*As* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isa. lv. 9. Now I understand this passage to represent the vast distance between God and man *in the scale of being*. And so I understand the terms, "ascend" and "descend," in reference to our Lord Jesus Christ. He is that "true bread of life which came *down* from HEAVEN," of which a man may eat and "live forever." His *coming down*, relates merely

to his *infinite condescension*, and voluntary *humility*, in stooping so low as to be found in the fashion of man,—his voluntary quitting, for a season, all the glories of infinite blessedness, that he might raise *us* up to behold, and share with him the glory.—"He that was rich, became poor, that WE through HIS poverty might be made rich." He left the glory that he "had with the Father before the world was," and took up his abode in this dark den of scorpions, that WE might become THE SONS OF GOD. He now sits upon his throne, in our hearts, even upon the mercy-seat, far "*above*" all our carnal propensities, having completely subdued them; far above all our highest and most exalted conceptions of heaven; for he has "ascended up far above all heavens, that he might fill all things." Eph. iv. 10. There, is the place where we are to "set our affections." There, is the heaven where Christ is; and we are IN HIM, and He IN us. Christ, therefore, is just what he himself declares: "Alpha and Omega, the beginning and the ending, the first and the last." Glory to God! the question, "where is heaven?" is abundantly answered by the positive declaration of the written testimony of God, and confirmed unto us by his Spirit; both of which, agree in testifying, that it is IN US. "Christ IN you the hope of glory." "Jesus Christ IS COME IN THE FLESH." "Every SPIRIT that confesseth not" this most precious truth, "is not of God." Dear brethren, let us confess Jesus, and "keep our garments, lest we walk naked, and they see our shame."

"Your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ."

ORLANDO SQUIRES.

Following the Word.

When the sincere disciple in speaking of his experience in the deep things of God, conscious of his own weakness, and incompetency to understand the things of the Spirit, and the great truths of the Bible, without the same Spirit by which they were written, is led to speak of being impressed by the Spirit, in reference to any duty, or to receive light from the Scriptures by the Spirit, he is frequently set down as a fanatic, and visionary; not only by the nominal churches, but often by Advent believers, and is answered in language like this: "I follow the WORD."

Now, my object is to show what it is to *follow the word*, in the Scripture sense, and then leave it for all to judge who indeed follows the word. And first, we will endeavor to show from the Bible, what the word *is;* and we think we shall be able to show conclusively, that CHRIST is the WORD; and notwithstanding the objections that may be raised against this truth, growing out of preconceived opinions, and long established traditions, we say, "to the law and the testimony." John i. 1, "In the beginning was the Word, and the Word was with God, and the Word was God." Verse 14, "And the Word was made flesh and dwelt among us." Now that the Word relates to the Spirit of Christ, see Heb. xi. 3, "Through faith we understand that the worlds were framed *by the Word of God*, (not by the Scriptures.) It is said, "the word of the Lord" came unto the prophets. This is explained in 1 Pet. i. 11, and he calls it "the Spirit of Christ which was in them. In Eph. vi. 17, the apostle calls it "the sword of the Spirit;" then it cannot be the letter, for the letter killeth, but the Spirit giveth life. In Rom. x. 6—9, the apostle shows the absurdity of saying, who shall ascend into heaven, or descend into the earth, to find Christ for he is "in thy mouth, and in thy heart, that is, the WORD of *faith* which we preach." See also Deut. xxx. 12—14; Heb. iv. 12, 13, "For the Word is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart: neither is there any creature that is not manifest in his sight." Acts xi. 1, Peter tells us that the "Gentiles had also received the Word of God," and in the 15th verse, of the same chapter, he says, "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning." 1 John v. 7, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." Col. iii. 16, "Let the Word of Christ dwell in you richly, in all wisdom, teaching and admonishing one another;" hence it must be the Spirit of Christ, IN us, moving us to these exercises: and we find that "*Christ*," "*Gospel*," and "*Word*," in some places are synonymous, as in Heb. iv. 2, "For unto us was the *Gospel* preached as well as unto them: but the *Word* preached did not profit." See also Phill. i. 16—18. Now I understand from the Scriptures, that where the *plural* term, *words*, is used, it may refer to what is spoken or written by the prophets, or apostles; but when the *singular* term, *word*, is used, it refers to the Spirit, or Christ; and therefore, confusion has been introduced into the Scriptures, by not keeping up the distinction between the *cause* and the *effect*. Since all Scripture is given by inspiration of God, the *Spirit* must be the first *cause*, and the *Scriptures* the *effect*. Let us beware that we do not place more confidence in the *effect* than in the *cause* that produced it. And as there must be a *substance* before there can be a *shadow*, let us beware that we do not place the *shadow* before the *substance*. And as the shadow bears the same likeness of the substance that produced it, and if followed up would lead us *to* the substance, so the Scriptures are given for the ground or medium of our faith, and if searched and followed out, will lead us to CHRIST, which is the "end of our faith, even the salvation of our souls," according to 1 Pet. i. 9; Heb. xi. 1.—Then I understand, that to "follow the WORD," is to be led by the Spirit; "for as many as are led by the Spirit of God, they are the sons of God." Rom. viii. 14. And as we are to walk by faith, not by sight, and as faith is an act of the mind, then it follows that we must be dictated by the Spirit in reference to our moral actions, and the Scriptures are given as a rule to try the spirits by. See 1 John iv. 1, 2, 3; see also 5th chapter of Galatians, the fruit of the flesh and spirit in contrast.

May our eyes be anointed with eye-salve, that we may see the truth, and obey the truth, that we may be made free *by* the truth.

S. FENTON.

The Body of Moses.

"Yet Michael, the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." Jude 9.

Believing that the Scriptures furnish a satisfactory solution of the above passage, and in solving it, also throw light upon our present position, I desire to direct the minds of my brethren to a few portions of Scripture which I regard as explanatory of the foregoing text, and then leave it for them to respond yea or nay. I believe that the only means of coming to a right understanding of the Scriptures, is to yield to the teachings of the Spirit, which is freely promised to all that ask for it.

The writings of Jude and John appear to have an especial application to the present crisis. Our Saviour's reply to Peter, in reference to John, seems to bear upon this point; see John xxi. 22, "If I will that he tarry till I come, what is that to thee?" These words were construed by the disciples to mean, that John should not die. Yet Jesus said not, "he shall not die; but, if I will that he tarry till I come, what is that to thee?" Now, when I perceive that we are living in the chronological application of John's Epistles, as well as of the Apocalypse, or Revelation, I am constrained to understand our Lord's reply to Peter, as referring to the *writings* of John. The entire Epistle of Jude, also, seems to portray to the very life, the exact state of things now transpiring around us. The "mockers," who were to appear in "THE LAST TIME," are among us. There are also, as John says, "*many antichrists*, whereby we know that it is the *last time*."

Michael, we all agree, is Christ. The questions, then, involved in the text are, 1. *When* did Christ contend with the devil about the body of Moses, and say, "The Lord rebuke thee?" 2. What *was* the "body of Moses" about which they contended? In relation to the *time* of this *contention, dispute*, or *war*, between Christ and the devil, I believe it is clearly shown from the Scriptures, to have taken place in the days of his first Advent, extending down through the ministry of the apostles. We find him even in boyhood, in the temple at Jerusalem, "sitting in the midst of the doctors, both hearing them and asking them questions." But the history of his public ministry, as recorded by the evangelists, exhibits in a clear light, the "war in heaven," mentioned in Rev. xii. 7, 9, "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not: neither was their place found any more in heaven. *And the great dragon was cast out*, that old serpent, called the Devil, and Satan," &c. Compare this with Luke x. 17, 18, 19, "And the seventy returned again with joy, saying, Lord, even the Devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents, and scorpions, and over all the power of the enemy." Here is the "war in heaven," and the "*dispute* about the body of Moses," and the triumph of Michael over the dragon, not by "bringing against him a railing accusation," or "reviling for reviling," but, as the seventy affirmed, "*through thy name*," which is parallel with saying, "THE LORD REBUKE THEE." When Christ commenced his ministry, and began to unfold the glorious dispensation of the *gospel*, which was to supercede, abolish, and blot out the "law of commandments, contained in ordinances, "nailing them to his cross," and slaying the enmity therein contained, according to Col. ii. 14, and Eph. ii. 15, we find him met by the self-righteous scribes and Pharisees, (scrupulous observers of the ceremonial law,) and the ground *disputed* with him inch by inch. They sought to entrap him in his words, that they might have whereof to accuse him. Burning with rage under his scorching denunciations, they sought to stone him, to cast him from the brow of a hill, and to kill him; but were unable to fix their grasp upon him, until "the hour had come," marked by the prophets, for the Shepherd to be smitten, and the sheep to be scattered; he then yields himself into their hands, that the Scriptures may be fulfilled, and suffers death, under the false accusation of being a violator of the law, and a teacher of things contrary to Moses.

While *disputing* with these hypocritical sticklers for the *Law*, (or *body of Moses*,) the Saviour told them plainly, "*Ye are of your father, the devil, and his works ye will do.*" This is the same as to say, "Ye belong to the dragon's army, whose angels ye are, and whose battles ye are fighting." This settles the question as to whom the parties were in this spiritual *contest*. The "*dragon and his angels*,"—the devil in the unbelieving Jews. "*Michael and his angels*,"—Christ and his disciples. The "*heaven*, from which the dragon was cast out," from which Christ "saw Satan fall as the lightning," was the *hearts* of those who believed on his name, through the preaching of himself and his apostles. See John xii. 31, "Now is the judgment of this world: *now* shall the *Prince of this world be cast out.*" This sentence was uttered by our Lord, when a voice from heaven had just declared, in answer to his prayer, that the name of the Father had *already been* glorified in the Son, and *should be* glorified *again*. Jesus immediately told his disciples, "This voice came not because of me, but *for your sakes;*" and then adds, as already quoted, "Now shall the Prince of this world [the dragon,] be cast out." From *whence* was the dragon cast out? From *heaven*, or the *heart* of every believer in Jesus? "neither was his place found any more in heaven." This is where the Father *had* "glorified his name," and when Michael stands up in the resurrection morn, *it will be glorified again;* because the great dragon will be cast out of the earth, or the body, and Christ will be "glorified IN *all his saints.*" Blessed be God! I now see that this voice did indeed come from heaven "*for our sakes.*"

The moment any one receives Christ, the devil is expelled from his *heart* instantly, and "Satan falls from *heaven* as the lightning," and "the great dragon is cast out into the *earth*," or *body*, over which only, he has dominion thenceforth. And this dominion will be taken from him also, when the *body of Christ—the Church*, puts on immortality.

I understand then, that "*the body of Moses*," which was the subject of dispute between Michael and the devil, was nothing more nor less than the LAW; of which Moses himself was the type and representative. For as Moses was permitted from Pisgah's top only to *look* into the promised land; so the Law was only "a *shadow* of good things to come," the *substance* of which was CHRIST." Again, as the literal body of Moses was buried by the Lord, "in the land of Moab, and of his sepulchre no man knoweth unto this day,"—so the ceremonial Law, "which stood only in meats and drinks, and divers washings," was buried by Christ "in the land of Moab," or, *this wicked world*, and all the sins of Adam's race along with it. Thus, "the body of Moses" and "the sin of the world," were taken away by "the Lamb of God," placed upon the head of the "scape-goat," and carried into the wilderness of oblivion, or buried in a "sepulchre of which no man knoweth unto this day." And now, as "the Law was our school-master to bring us to Christ," and when Christ came, every particle of the Law except the *moral precepts* was abolished, and those precepts engraved upon the heart, and written in the mind; so now, the literal *body of Jesus*—the body which was "prepared for him," in which to accomplish an express purpose, viz. that by the power of the Eternal Spirit which abode in it, he might draw into it the sins of the whole world, and thus make it a *curse* for our sakes, "that we might be made the righteousness of God in him," according to 2 Cor. v. 21; that literal *body of Jesus*, I say, has served as our school-master and guide, to bring us into the wedding-chamber of the Bridegroom. The "MASTER of the house has risen up and shut to the door," and now we are no longer looking for the MASTER to come, but for the "descent of the LORD HIMSELF." In all our conflicts with the "powers of darkness," we have "considered Him who endured such contradiction of sinners against himself, that we might not be wearied and faint in our minds." With the eye of faith upon the Man of sorrows, we have passed down the stream of prophecy, and in defiance of the scoffing hosts on either hand, have followed the prophetic numbers to their termination. Thus, has the literal body of Jesus, or the contemplation of the life that he lived here in the flesh, proved to be a *school-master* indeed, to bring us to a clear comprehension of the "*glory which is to be revealed* IN *us*." So we see, as the preaching of *time* has accomplished its mission, as the Bridegroom has come, and the marriage celebration has passed, this *crowning truth* comes, to unfold the MANNER of the *consummating glory*.

We had overlooked this. Or rather, the *time* for it to be fully *unsealed*, had not arrived. This truth, I understand to have been the subject of inquiry in Dan. xii. 8, "O my Lord, WHAT shall be the end of these things?" The previous question, relative to *time*, the angel was engaged in answering, when Danniel interrupts him with this question respecting the *manner* of Michael's standing up for the deliverance of his people, and is informed that this matter is "closed up and sealed," to be understood by the wise at "the time of the end."

"This same Jesus."

Now, as Michael contended with the devil about the "*body of Moses*," at his first Advent, and cast the great dragon out of the *heart;* so now we may expect, from the admonition of Jude, that there will be *another dispute* between him and the devil "about the *body of Jesus*," at his *second* Advent, when he stands up to deliver those "found written in the book," and to cast him out of the *body*. I am satisfied that the phrase, "*this same Jesus*," will prove a stone of stumbling to nominal Adventists, in just the same manner as the phrase, "of that day and hour knoweth no man," has proved to nominal church members. And the professing Gentile church will stumble over this stone at the second Advent, just as the Jewish church did at the first Advent; for according to Isa. viii. 14, he is to be "for a stone of stumbling, and for a rock of offence to *both* the houses of Israel."

To be looking with natural eyes, into the natural heavens, for Christ to appear, when we are assured by the true record, that he is IN US, is, in my judgment, the "spirit that confesseth not that Jesus Christ IS come in the flesh," and is therefore antichrist. "Beloved, believe not every spirit, but try the spirits whether they are of God." Yours, in the blessed hope.

ORLANDO SQUIRES.

The Coming of Christ.

What are we to understand by the coming of Christ? Is it to be considered in the light of changing *location*, or in the sense of changing his *office?* Let the Scriptures speak on this momentous question. John i. 1, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men." If the world was made by Christ, and he is "before all things, and by him all things consist," Col. i. 17, then his first and second coming must refer to the

different *offices* that he *fills*, and the *work* that he *performs*. Heb. ix. 26—28, "But now once in the end of the world, [or age,] hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Now if the sin here, refers to the *offering*, then he will appear the second time without an offering, or body. Now if it was God manifest in the flesh, according to Tim. iii. 16, we see its harmony with John xiv. 9, 10. So we see that the manifestation in the flesh was to perform a special work, viz to make an *atonement* for the *world*. And how was this done? We answer, by a *gradual process;* in which three distinct *times* were fulfilled, and only one Advent. So I understand his second Advent. He is manifested to accomplish another *work*. And the three distinct periods in his first Advent, as his birth, his baptism, and his crucifixion, I regard as marking three distinct periods in his second Advent; which are represented by *three watches*. The *time*, as reckoned by Br. Miller, and others, has been correct, but we have not understood the *nature of the event*. We have been stumbling at the same stumbling stone that the Jews did; and as the Lord is to be the stumbling stone to both houses of Israel, let us inquire how the first house stumbled, and it may teach us a practical lesson. The Jews looked for Christ to come as a literal king, and reign. Has not the Gentile church been looking for the same thing? And as the Jews were tested both on time and manner, so it will be now. We have had a test on the *time*, and now we are to be tested on the *manner*. See Dan. xii. 8; after the time was given, then the question is asked, "O my Lord, WHAT shall be the end of these things?" showing that the *manner* is the *last thing* to be understood. As there was nothing to be seen at his first advent, as the "babe of Bethlehem," to distinguish him from any other child, so it is now, there were some then, who were "waiting for the consolation of Israel," as in the case of Simeon and Anna; and when Simeon saw the child, the Spirit witnessed that he was the Saviour. So it has been now. When the prophetic periods were shown from the Bible to terminate in '43, there were many that had the Spirit to witness to the truth, so clearly proved from the Bible, that Christ would come in '43. Also when the parable of the ten virgins was made to harmonize with the tarrying time of the vision, the sounding of the jubilee trumpet, the high priest coming out to bless the people, and the gathering in of the harvest, at the year's end; we were led to believe that Jesus would come on the tenth day of the seventh month; and the Spirit witnessed to the truth of the *time* rather than the *manner*. The *manner* was a tradition of our own, that we connected with the time; and here is where we have erred. Now if the wise are to understand, we have all proved ourselves unwise, if the *time* has not been right. Now I understand this wisdom to relate to the *manner* as well as the *time*, as it is promised in answer to the question, "WHAT shall be the end of these things?" Now as this wisdom comes from God *only*, how important that we consider the words of Paul, 1 Cor. iii. 18, "If any man among you seemeth to be wise in this world, let him become a *fool* that he may be *wise*." 1 Cor. ii. 11, 12, "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God." See also 1 Cor. i. 30, "But of him are ye in Christ Jesus, who of God is *made unto us wisdom*, and righteousness, and sanctification, and redemption." Now as redemption is last brought to view, we see here that redemption finishes the work, and consummates the Christian's hope. As faith and hope are saving principles, let us examine the order in which they are placed in the Scriptures. Heb. xi. 1, "Now faith is the substance of things hoped for;" consequently the ground of hope, and that explained in Col. i. 29, to whom God would make known what is the riches of the glory of this mystery, which is Christ *in you* the hope of glory." Now, if according to 1 Pet. i. 9, the end of our *faith* is the salvation of the *soul*, then it follows that the end of our *hope* will bring us to the redemption of our *bodies*, Rom. viii. 23, the same as brought to view in 1 Pet. i. 5, called "salvation," viz. the salvation of the body, and that to be revealed in the "last time;" and that there are times connected with the second Advent, see 1 Tim. vi. 15; Luke xxi. 24. Now if the salvation is to be revealed in the *last* time, then it must be at the revelation of the glory. Now as these times are expressed by three watches, I understand the first watch to be '43; the second, the 10th day of the 7th month; and the third watch to bring the setting up of the kingdom, the resurrection of the righteous dead, and the changing of the righteous living; which I believe is just now ready to come upon the world as a snare, and especially upon those who are eating and drinking, and beating their *fellow*-servants. Those who have been crowding all the events connected with the Advent into one, will please examine the 24th of Matthew a little closer. Look at the 30th, 31st, and 32d verses, and you will see that the powers of heaven must be shaken, the sign of the Son of man appear, tribes mourn, Son of man come in the clouds, send his angels with a great sound of a trumpet, and gather his elect, before we are to look for him even at the door. Look at Luke xxi. 31, and you will see *what* is at the door, viz. the *kingdom of God*. Now as Christ has been carrying on his work through his people, in the world, thus far, why not suppose that it will be consummated by the same means, that is, by his Spirit in his people? As he declared at his first coming, that he did it not of himself, but that it was the Father in him that did the work; so now, it is not his people that does the work, but Christ in them.

"This same Jesus, which is taken up from you into heaven, shall so come in *like manner* as ye have seen him go into heaven." Acts i. 11. Here I understand, is the stone over which the Adventists are now stumbling, just the same as the churches stumbled on the *time*. When the time was shown from the Bible, they said, "Of that day and hour knoweth no man," and therefore refused to believe a truth demonstrated from the Scriptures, because they could not understand a truth yet to be explained. Now I am unable to find one single passage in the Bible to prove that Christ will ever come in the body that he went away with. If the identity of "this same Jesus," be confined to his body, then Saul was persecuting that body, for spirit cannot suffer in the abstract; and he said, "I am Jesus, whom thou persecutest." Again, that the same Jesus is not confined to the body, look at the case of Elijah, who went up in a chariot of fire. Matt. xi. 13, 14, "For all the prophets and the law prophesied until John; and if ye will receive it, this is Elias, which was to come." See Mal. iv. 5. So we see it was the *spirit* of Elias in John the Baptist; and it is the same spirit again proclaiming the truth of Christ's second coming. Now we see in the 2d chapter of Acts, a key to open this mystery; but none save such as have the Spirit of Christ will be able to use it. Verse 36, "Therefore let all the house of Israel know assuredly, that God hath made this same Jesus whom ye have crucified, both Lord and Christ." If, then, he is both Lord and Christ, it must refer to both natures; as a *man* he was known as *Christ*. Now the question is, whether we are to look for him in his humanity, or divinity. Let the Scriptures speak; 1 Thess. iv. 16, "For the *Lord himself* shall descend from heaven." Then it must be his *divinity*. See 2d Cor. iii. 17, "Now the Lord is that Spirit." If the Lord is that Spirit, then the coming must be spiritual. See also 2d Thess. i. 10, "When he shall come to be glorified IN his SAINTS," not in a seperate body, but IN them. In 1 Cor. xv. 8, the apostle tells us that Christ was seen of him "as of one born out of due time."—Now I ask any one to show where Paul ever saw him in person, after his *resurrection*. We have no evidence of his seeing him at any other time only in the way to Damascus, when he "saw a light from heaven, above the brightness of the sun, and a voice saying, I am Jesus, whom thou persecutest." Now if we will believe him, we can tell where Jesus is, for Saul was persecuting his body, the church; and if you can find where Christ has any other body now, then you must go some where else besides the New Testament, for the evidence.

SOLOMON FENTON.

Antichrist.

"Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. Hereby know ye the Spirit of God. Every spirit that confesseth that Jesus Christ is come in the flesh, is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God." Now if it is the spirit that does the confessing, then it must relate to the heart, viz the Spirit of God witnessing with the spirit of his children. Rom. viii. 16; 1 John iii. 24. Now as there is chronology in the Scriptures to mark out its application, and that only to be known by the Spirit, it is important that we have the Spirit, in order to understand its chronology, and its application.

Now I understand this principle to have been tested at the first coming of Christ, in his own person, as the son of Joseph. I understand it tested again at his second coming in the person of his saints, which is his flesh; and whatever objections may be brought against this view, we would say, to "the law and the testimony; let God be true and every man a liar." Acts ix. 5; 1 Cor. iii. 16; do. xii. 12; Eph. v. 30; Col. i. 24—27; and that the flesh of Christ cannot be the body that he appeared in at his first Advent, see Heb. ix. 26, 28; 2 Cor. v. 16; again, see 1 John ii, 18, the *time* in which the spirit of antichrist is to be tested, viz. the *last* time. Now if it is the *last* time, then the time is distinguished from times that precede it, making it the *last*. Now to give light on this, look at Luke xxi. 21, where Jerusalem is to be "trodden down of the Gentiles, until the *times* (in the plural) of the Gentiles be fulfilled." Also Rom. xi. 25; again, see 1 Tim. vi. 14, "Which in his *times*, (referring to the second coming,) he shall show who is the blessed and only potentate," &c. Now if there are times connected with his second advent, or different events embodied, we may gain information by examining the manner of his first Advent; and let us beware lest we who have been so ready to condemn the Jews for their wickedness in rejecting Christ, are not found doing the same thing; for in looking at the 8th of Isa. 12th to 15th verses, he is to be the stumbling stone to both houses of Israel. Now we see that the Jews stumbled both on the time and manner of his coming. They expected Christ to come as a literal King, and reign. The Gentile church, as a body, expect the same. The mass of the Gentile church have already stumbled on the *time* of his second Advent, two of the watches having already passed, marked by events at his first Advent; which events, at his first Advent, could only have been known by the termination of those prophecies which closed at his *birth*, and also at his *baptism*, and the Spirit in his people, that witnessed to the truth, as in the case of Simeon in the Temple, and of Peter, when Christ declared that "flesh and blood had not revealed it unto him, but his Father in heaven."

Now we see that the time for testing his character, was after he entered upon his ministry, and followed down to his crucifixion, during which time his public acts, his *Spirit*, his *words*, and his *miracles*, demonstrated the truth of his character. Now as there was a gradual increase of light at his first Advent, from one event to the other, so at his second. As there was nothing that could have been seen in the person of Christ as the son of Joseph, when he appeared as the babe of Bethlehem, unless it was by faith; so it has been *now*. When the

time for the Advent was shown from the Scriptures, and made to terminate in '43, the evidences were so clear that people were compelled to believe, or reject the *evidences;* and every effort was made by professing Christians of every order, to get around it and believe the Advent *near*, but the blessing was in the *time*. Isaac must be offered, however cross- to our former views, or repugnant to our carnal s; and when there was a yielding to the force e evidence on '43, the Spirit witnessed to it, in the case of Simeon; and the disappointment that was felt, grew out of our mistaken views of the *manner* of his coming, the same as the Jews were mistaken at his first coming; and when we got the evidence from the Scriptures, by the types, the parable of the virgins, the jubilee, &c., harmonizing on the tenth day of the seventh month, we looked for Jesus to come; and many got the witness of the Spirit, witnessing with ours to the truth, similar to '43, only with an increase of power and glory.

Now I understand the *time* to be correct, but we have been mistaken in the *manner*. Instead of a literal, personal coming, it is in the body of his saints, which is his flesh, and through which his work has been carried on through the present dispensation; and through which also, we may expect it will be carried on until the resurrection, when the whole will be finished by the revelation of the glory, when these vile bodies will be made like unto his glorious body. From Rom. xi. 25, it appears that "blindness in part is happened to Israel, until the fullness of the Gentiles is come in." Now let us be careful that we do not cross our track, and confine this blindness exclusively to the Jews; when we have maintained in our views, that Israel, under the gospel, implies all believers. Now, I understand that this blindness relates to the *manner* of Christ's coming; and that, as it was the *time* that demonstrated e *manner* at his *first* Advent, so it will be at his *ond;* and those that will hold on to their former traditions, in opposition to the evidences of the Scriptures, and the witness of the Spirit, will be left in the same blindness that the Jews were; and here is where God will "take the wise in their own craftiness," for he will have the honor of explaining his own truth. "No man can call Jesus Lord, but by the Holy Ghost."

Now I understand the "last time" to commence at the second watch, the tenth of the seventh month, during which "time" the Spirit of Christ, and the spirit of antichrist is to be tested. See 1 John ii. 18, in which "time" there are *many* antichrists. Now if we apply this to the first coming of Christ, it will not harmonize, for both the church and the world believe *this*, (Jews excepted,) and where the many antichrists? Besides it is not in the *past* tense, but in the *present*. Again, if in the *last* time, then there can no *marked* time follow. But taking the Scripture view, that the church is Christ's body, and all is plain; and on this principle, how few are ready to confess that Christ is come in the flesh! and John gives it as an evidence by which we are to *know* that it is the *last* time; and the result of this test will soon be witnessed, according to 1 John ii. 19, "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out that they might be made manifest that they were not all of us;" and our only safety depends upon our having "an unction from the Holy One," by which we shall be able to judge of the *spirits*, 1 John ii. 20. And with regard to what has been said in reference to the wise understanding, and the evil servant saying, "My Lord delayeth his coming," I think the time has never been when that state of things could be so clearly seen as at the present, when the Spirit of Christ, and the spirit of antichrist is being tested. It could not be said, "My Lord delayeth his coming," until the time came that he was expected. Since the periods have passed, and he has not come in the manner we expected, are not many saying, "The Lord delays his coming?" and even *now* are they not "beating their fellow-servants," who contend that he *has come as the Bridegroom*, just as the Spirit witnessed that he *would come?* And is not the door closed against the foolish virgins, who had no oil in their vessels, when the Bridegroom came? And is it not demonstrated, by experience and by observation, that the foolish virgins are even now knocking? Is this not manifest from the efforts which are now being made by many of the Advent believers, to get up an excitement, by the power of association, when God has been aiming to scatter this power, that his children should stand by faith in him alone? SOLOMON FENTON.

Record of Life.

"There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, the water, and the blood: and these three agree in one." 1 John v. 7, 8.

Now as moral truth can only be understood as it is explained to us by some symbol, or figure, with which we have some knowledge; here a simple fact is introduced to explain the character of the Deity, viz. that there are three that bear witness IN earth, [not *on* earth,] and we inquire, *what* earth? Ans. The earth in which these three principles unite, for a special object, viz. to sustain the life that is in the body, or the earthly part of man: and this explains the mystery above. The heaven in which the three bear record, is the heart, or mind; 1 Cor. iii. 16; do. vi. 19; 2 Cor. xiii. 5. So we see, that the three principles, or persons, are represented as bearing record in the heart, or mind. For what purpose? To give us spiritual life. How do they bear record? Rom. viii. 16, "The Spirit itself beareth witness with our spirit that we are the children of God." Now in studying the Scriptures, there appears to be a theoretical and a practical part. Now I think we have dwelt on the *theory* and the *figurative* part long enough. Let us therefore, now come to the *practical part*—to the *substance itself;* which is, "*Christ* IN *you, the hope of glory*," who is "made unto us wisdom, righteousness, sanctification, and redemption." S. F.

Binding of Satan.

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years." Rev. xx. 1, 2.

This angel I understand to be the same as described in preceding chapters, but having no voice, or message to deliver, lays hold of the dragon, &c. This can be nothing short of the resurrection of the dead, the changing of the living saints; and the destruction of the wicked. As the devil is a spirit, and operates through the medium of wicked or ungodly men, so he can be bound only in the destruction of this class. This will be effected by the brightness of Christ's coming; or, in other words, by the revelation of the glory in his saints; which glory will constitute the righteous immortal, and subject the wicked to mortality, or the second death; which death will be more or less immediate, according to the deeds done in the body. It will be *death*, however, and not *eternal torments;* and as the righteous that shall be found alive when this salvation is revealed, are excepted from death, see John xi. 26, "And whosoever liveth and believeth me, shall never die;" so likewise the unbelieving that are on the earth at that time, will experience death never to be resurrected again. See 2 Thess. i. 7—10, "And to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction *from* the presence of the Lord and *from* the glory of his power." This class therefore, cannot participate in the second resurrection, for in that case they would appear in the presence of the Lord *again*, when it is affirmed that they are *destroyed* when He is revealed, "with *everlasting destruction*." It is "the rest of the dead" only, who come up at the end of the thousand years, when they also, are devoured by the flaming fire of God's vengeance The destruction of the wicked who are living when Christ is revealed, is simultaneous with the resurrection of the sleeping saints and the change of the righteous living, or "when He shall come to be glorified IN his saints, and to be admired IN all them that believe," or as in Rev. xx. when the "angel comes down from heaven, having the key of the bottomless pit and a great chain in his hand." What are we to understand by this *key?* I understand it to represent *immortality*, or *eternal life*. Rev. i. 18, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the *keys* of hell and of death," This eternal life is in Jesus Christ; but he has promised it to all that are in him. When therefore, they shall have put on immortality, this language will be applicable to them: "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." Thus we see that the resurrection will have taken place when this angel is seen "coming down from heaven, having the key of the bottomless pit," &c. This "coming down," is not to be understood in the sense of location above. Look at Rev. x. 1; also xviii. 1, where an angel is seen "coming down from heaven, having great power; and he cried mightily with a strong voice, saying, Babylon is fallen, is fallen," &c. If we have seen the fulfillment of this, then we know how the other is to be fulfilled; for the same terms are used. The Lord forgive our blindness, in these matters, and from henceforth may we be willing to sit at Jesus' feet, and receive correction at his hand, and the law at his mouth, that we may be guided into all wisdom.

This "key" is said to be that of death and hell, [hades,] or the grave. The "bottomless pit," I understand to represent the *grave*, which is never satisfied; therefore it may be called *bottomless*. Hab. ii. 5, the prophet in describing a proud man, says, "he enlargeth his desire as *hell*, and is as *death*, and cannot be *satisfied*." This "chain" with which Satan is bound, I understand to be the *darkness* of the grave. See Jude, 6th verse, "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting *chains*, UNDER DARKNESS, unto the judgment of the great day." This chain is more fully explained in 2 Pet. ii. 4, "For if God spared not the angels that sinned, but cast them down to hell, [*hades*, or the *grave*,] and delivered them into *chains of darkness*, to be reserved unto judgment." Here Peter expressly declares this chain to be that of *darkness*. Now we understand, I think, how Satan is to be bound for a thousand years. It is by the destruction of all the wicked on earth, at the resurrection. This is called the *binding* of Satan; but he is finally to be *destroyed;* not his *power* merely, but the *devil himself*. For this purpose was Christ manifest in the flesh. Heb. ii. 14, "Forasmuch then, as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." This accuser of our brethren is soon to be cast out of the earth, or bodies of the saints, and shut up in the bottomless pit. Knowing this therefore, he has come down to us in great wrath. His time is truly short. I believe the morning watch will bring the first resurrection, when the angel will be seen "coming down from heaven having the key," &c., or, clothed upon with *immortality*. Glory to God! he will then deceive the nations no more, until the thousand years are ended. But what is more glorious he will not deceive the saints any more, for they will then live by the second Adam, which is the Lord from heaven; whereas, those that have been led captive by the devil at his will, at the second resurrection will be raised flesh and blood; living according to the first Adam; hence they will experience the second death, from which there will be no resurrection.

The Lord save us from this death, and grant us "an abundant entrance into his everlasting kingdom." Yours, CEPHAS H. FENTON.

"Why stand ye gazing up into Heaven?"

Was the language once addressed to the anxious disciples, when their Lord had left them; and the inquiry that then arose in their minds, has no doubt occupied the minds of men ever since, notwithstanding the plain instruction that our Saviour gave his disciples, before he left them in person. John xiv. 1, "Let not your heart be troubled, ye believe in God, believe also in me." Verse 4, "And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest, and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life." Now Christ told his disciples that it was expedient that he should go away; for if he went not away, the Comforter would not come; but if he went away, he would send the Comforter, the Holy Ghost, that should abide with his children forever. In another place, it is called the Spirit of Truth. Let us inquire then, who is the Spirit of Truth? Look at John xiv. 18, "I will not leave you comfortless, I will come unto you." So we see, that in sending the Comforter, he came HIMSELF. He went away in *body*, and returned in *spirit*, on the day of Pentecost; not as the *second* coming, but to finish his *first*.

Are we not reproved by the language of the "two men in shining garments," who may now be asking, "Why stand ye gazing up into heaven?" when the expression, "shall so come in like manner," refers to the *manner of his being taken up, or exalted*, IN A CLOUD, and not to the re-appearance of that identical body of flesh and bones, which was carried out of their sight. *That body*, will be seen no more; and yet that *same Jesus* will come in "like manner" as he went up, "IN THE CLOUDS OF HEAVEN," or, "*with his mighty angels*," or, "*ten thousand of his saints*," all of which, are expressions meaning the the same thing, which we are prepared to show from the Bible. We find that *clouds, chariots, horses, saints, angels, heavens*, and many other terms, are all figures, used in Scripturess to denote the same thing. Compare Ps. lxviii. 17, with Deut. xxxiii. 2; see also Ps. civ. 3; also, lxviii. 33, 34, 35. Heb. xii. 1; Rev. xi. 12; Rev. xiv. 14; Hab. iii. 8.

Now if the objection is raised against this view of the coming of Christ, because it is taking the ground that we have condemned, thinking that it will destroy the resurrection and hope of God's people, we reply, "to the law and the testimony," and we shall find it the only ground upon which the resurrection can be sustained. Look at the words of Christ, in John vi. 62, 63, "What and if ye shall see the Son of man ascend up WHERE HE WAS BEFORE? It is the SPIRIT that quickeneth; the flesh profiteth nothing." See Rom. viii. 11, "But if the Spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies BY HIS SPIRIT THAT DWELLETH IN YOU."

SOLOMON FENTON.

The Resurrection.

Will there be a literal resurrection? is a question frequently asked by those who reject the idea of any moral or spiritual view of the Scriptures. This question no doubt grows out of a want of a proper understanding of the principle itself, and the manner in which it is applied. To solve this great question, we say, "to the law and the testimony." John xi. 25, "Jesus saith unto Martha, I am the resurrection and the life." Not the *cause*, merely, but the *principle itself*. Then it must refer to him in *Spirit*, according to 1 Pet. iii. 18, 19, 20; John vi. 62, 63; Eph. iv. 10. He was crucified through weakness, but liveth by the power of God; and as the terms, *resurrection, raised, quickened*, &c., as used in the Scriptures, are synonymous, the next point for us to understand is, the sense in which they are applied; as it appears from the Scriptures that they have a *two-fold* application: and to bend them all to *one* point, we introduce confusion into the Scriptures. And here, is the ground on which the doctrine of the resurrection has been spiritualized away. Now that these terms are used to represent a moral change here, from a death of sin to a life of holiness, cannot be denied. But these texts so far from destroying the Scripture doctrine of the resurrection of the body, they go to *confirm* it; for there is a two-fold view kept up all through the Scriptures; one relating to the soul, or *mind*, and the other to the *body*. One is to be experienced here, the other, in the future, at the setting up of the kingdom, and the whole to be accomplished by the SPIRIT of Christ; and so far as it relates to the saints, the former is preparatory to the latter, according to John vi. 54; Heb. xi. 35; Phillippians iii. 10. 11, "That I may know him and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his *death*, if by any means I might attain unto the resurrection of the *dead*." See the following texts, to show the moral change: John iii. 3; also v. 25; Isa. xxxviii. 16, 17, Matt. iii. 9; Eph. ii. 1—5, 6; Col. ii. 12; also iii. 1; Rom. vi. 4—8; these are some of the most prominent texts that refer to *regeneration*.—Now we will direct your attention to some of these texts that refer to the *body*. John v. 28, 29, "Marvel not at this: for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of LIFE; and they that have done evil, unto the resurrection of damnation." 1 Cor. xv. 52, "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." See Acts xxiv. 15, "And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." In addition to the above, see John vi. 39, 40; Ps. xvii. 15.

Now to reject the spiritual view of the Scriptures, as the principle of overthrowing the resurrection, is to reject the doctrine of the resurrection altogether; for it is the only principle on which it can be sustained by the Scriptures. See John vi. 63, "It is the SPIRIT that quickeneth; the flesh profiteth nothing." Rom. viii. 11, "But if the Spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead shall also quicken your mortal BODIES by his SPIRIT that dwelleth IN you. Here, I understand, is the mystery made known to the saints, Col. i. 27, "which is, Christ IN YOU the hope of glory." See also Heb. xi. 1, "The *substance* of things *hoped* for;" not the *shadow*, but the *substance itself*; and the difference between the present state of the saints, and the future, is, the SPIRIT is now in the *soul*; then, it will be in the *body also*; and soul and body will be glorified together. And as the "end of our *faith*" brings us to "the salvation of the *soul*," according to 1st Pet. i. 9; so the end of our hope will bring us to the "redemption of our *body*," according to Rom. viii. 23; or the "*salvation* ready to be revealed in the *last time*." See 1 Pet. i. 5, which I understand to be the last watch connected with Christ's Second Advent, or morning watch.

S. FENTON.

Read, and then Judge.

It is to be hoped, that the readers of this little sheet will be candid in their investigations of the various subjects herein contained. "Prove all things, hold fast that which is good." 1 Thess. v. 21. I have observed that these brethren have been careful to adhere to the blessed rule laid down by Bro. Miller, in the interpretation of the Scriptures, viz. to let the Scriptures be their own interpreter, which I have always found to be a safe rule in all my investigations of divine truth.

The present is a heart-searching, as well as a soul-trying time. It is written that we are to be "purified, made white, and *tried*." Dan. xii. 10.—Now, brethren, we want *all* the truths of the *Bible*, to sanctify, purify, and *try* us, in order to fit us for the glory which is to be manifested at the appearing of Christ. I believe that Jesus Christ is to be "*glorified* IN *his saints*." 2 Thess. i. 10. "When he shall come to be glorified IN his SAINTS, and to be admired IN all them that believe." I believe there is but ONE BODY, (not *two*,) which is the CHURCH. Eph. iv. 4, 6, "There is *one body* and one Spirit, even as ye are called in one hope of your calling; one God and Father of all, who is above all, and through all, and IN you all. Eph. i. 22, 23, "And hath put all under his feet, and gave him to be the head over all to the *Church*, which is his BODY." Christ IN us, is the glorious theme for me. "Know ye not that Jesus Christ is in you, except ye be reprobates?" "*But I trust that ye shall know that we are not reprobates.*"

HORACE PATTEN.

The Crowning Truth.

Dear Brethren—I feel called upon to praise the Lord louder, and more fervently than ever, for being permitted to share in the great fight of afflictions, which we were called to endure, in defence of the truth, after we were illuminated by the proclamation of time. We saw by the overwhelming truths uttered by prophets and apostles, that we had come to the end of all earthly governments, and were speedily, with all the saints, who have slept in Jesus, to be made immortal, and ushered into the unutterable glories of the everlasting kingdom. You know how our hearts have burned, as we have heard, felt, and proclaimed these truths, and how the Spirit invariably witnessed to the truth as we proclaimed the *time* we found in "the sure word of prophecy." Shall we who have seen and felt the power of these truths, say, with infidels and scoffers, it was all delusion? No, never. There was glory and power in the *time*, and in proclaiming it; and as times have passed, and we have wondered *why*, we have been again and again enabled to see the new light of "present truth," and to feel that what we know not now, we shall know hereafter. Now I am constrained to say, that the darkness has fled away, and the "true light shineth." We have had the preparatory work, in the proclamation of the different times, just as God designed and declared we should have it, viz. the messages of the different angels, in Rev. 14th, and now we come to the spiritual part. In view of it, I deeply feel the declaration made to Daniel, "*The wise shall understand.*" Understand what? Look at the question. "WHAT shall be the end of these things?" Not *when*, but the *manner*. O, I see that that is it, and that Christ is the "stumbling stone to both houses of Israel," Gentiles as well as Jews, and in a similar way. See Isa. viii. 14. I feel the life-giving, quickening power of these truths, and would earnestly entreat you all not to turn away from the "Voice of the Shepherd," as you hear it through this paper.

Two weeks ago, I could disclaim "spiritualizers," classing under this head all who varied from our established opinions, in their interpretations; but God in mercy has opened my blind eyes. The views presented in this sheet are light, and not darkness. The Spirit constantly witnesses to the truth. The inward voice cries, Light, Light; and the Scriptures open to me like a stream of light, and *fire* too. I want to testify to my brethren every where, that I believe these truths. The *test* has come, at last. I see, I feel it has. Yes, the very test the Advent people must have, before they could enter the glorious kingdom. Now, all among us, who have merely the name, the form, and the outside show, will be sifted out; or, rather, are "the remnant" to be slain, Rev. xix. 21; and those only who have Jesus living and dwelling *in* them, and are living "the life they now live in the flesh, by the faith of the Son of God," can receive and appreciate these truths. Earnest and sincere as I have been about a personal appearing of Christ, I have now become perfectly satisfied that *there is no such thing as a literal body of Jesus, in the universe of God.* See John vi. 52—63, "What and if ye shall see the Son of man ascend up where he was *before?*" Where *was* he when the world was made by him, before he took the body that was prepared for him? His taking a body to bare our sins, as the antitype of the scape-goat, which was driven into a land not inhabited, laden with the sins of the people, (Lev. 16th,) and the disposition of that body at last, was all a miracle. I have now done "gazing up into heaven," and am learning more fully, the truth which has filled and fed me the past year; which is, *Christ in us* our life now, and hope of future glory; and that when he who is now our life, but hid from the world, shall appear, shall be manifest in the body, these vile bodies shall indeed be changed, and fashioned like unto Christ's most glorious body. Brethren, how could we apprehend so fully as some of us have done, Christ living, dwelling in us, and know that the *church* is every where called the *body* of Christ, and yet look for *another* body? No one, who has felt the power of an indwelling Christ, can suppose, that expecting the glory to be consummated on the same principle, will lessen our final blessedness. Surely not; for it is only making God all, and in all.

May the Lord enlighten our remaining darkness, and may we all see more and more clearly, till the manifestation of the glory, when we shall "see as we are seen, and know as we are known.

In the hope of the speedy resurrection and glory,

OLIVE M. PATTEN.

☞ All orders for the "Voice of the Shepherd," will be immediately answered, by addressing me at this place. Several hundred copies are now on hand, which I am desirous should get into the hands of such as may receive light and comfort from the blessed truths which this sheet contains. Any who may wish for Br. Pinney's "Vision of the Eagle," can be supplied with the sheet containing that, also.

O. SQUIRES.

THE VOICE OF THE SHEPHERD.

"MY SHEEP HEAR MY VOICE, AND I KNOW THEM, AND THEY FOLLOW ME. A STRANGER WILL THEY NOT FOLLOW, BUT WITL FLEE FROM HIM, FOR THEY KNOW NOT THE VOICE OF STRANGERS."

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O. SQUIRES, EDITOR & PUBLISHER.

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New Heaven and New Earth.

To the "little children" of "the last time."

DEARLY BELOVED—I believe that we are now in the chronology of the closing part of the writings of that disciple whom Jesus loved;" John, the revelator; that we are the very "little children" to whom his message is addressed, that we are in short, the *antitype* of John; and that what he saw and heard in vision, we are now seeing and hearing. I believe also that we are in the chonology of the closing events, or *finishing work*, pertaining to the everlasting kingdom of God, spoken of by all the holy prophets, but especially of the *lesser* prophets, (another type of the *little* children, or "little flock," unto whom it is the Father's good pleasure to give the kingdom.)

Let us examine for a moment, the testimony of that beloved disciple who was to *tarry* till Jesus came. Rev. xxi. 1—5, "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away, and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God, out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, *Behold, I make all things new.* And he said unto me, WRITE; for these words are true and faithful." The command to *write*, here, evidently applies to *all* that is seen and heard in the first five verses, which is in fact, a *general glance* over all that is detailed in the two last chapters of Revelations. The command to write, then, may be stated thus:—*write*, we see a new heaven and a new earth, and there is no more sea—*write*, we see the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband—*write*, we hear a great voice out of heaven, saying, Behold, the tabernacle of God is with men, &c.—*write*, he that sitteth upon the throne says, Behold, I make all things new." This command is *obeyed* by one of the *writing angels*, as we see by reading from the 9th verse of the 21st chapter, to the close of the 22d chapter. Who *is* this *writing angel?* In *this* place he is one of the seven having the seven vials full of the seven last plagues, who is now talking with the antitype of John, the "little children" of "the last time." See 9th verse. What is the first act of the writing angel, who is commanded to write these true and faithful words? He comes and talks with us, and says, come hither, I will show thee the bride, the Lamb's wife. What does he *show us* as the bride? He carries us away in the Spirit, and shows us that great city, holy Jerusalem, descending out of heaven from God, having the glory of God; and her light is like unto a stone most precious, even like a jaspar stone clear as crystal, having a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel.

These 12 gates are symbolized by the 12 tribes of the children of Israel. We shall see the force of this type more fully by looking at the *order of the encampments*, and the *relative position* of the 12 tribes in their journeying through the wilderness. See the 2d chap. Numbers. The encampments of Israel pitched and journeyed in the following order:

On the east side was the standard of the camp of Judah. This encampment included the tribes of *Judah, Issachar*, and *Zebulon*.

On the south side was the standard of the camp of Reuben; including the three tribes of *Reuben, Simeon* and *Gad*.

"Then the tabernacle of the congregation (17th verse,) shall set forward with the camp of the Levites in the midst."

On the west side was the standard of the camp of Ephraim, including the three tribes of *Ephraim, Manasseh* and *Benjamin*.

On the north side was the standard of the camp of Dan; including the three tribes of *Dan, Asher* and *Napthali*.

Here are the symbols, or types, of the 12 gates of pearl, through which the spiritual hosts of Israel are now entering the holy city, which "lieth four-square," having three gates on a side. For whatever happened unto them says Paul, are types, to admonish us of what shall happen unto the church, "upon whom the ends of the world are come." So we see by following these types until we find their antitypes, that they are *gates* opening to us the *pearly truths* by which we enter in and become a portion of that "*wall great and high*,"—too high indeed, to be *climbed over*, and hence the necessity of *gates*, to "*enter through*."

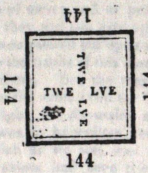
The 12 angels at the 12 gates are symbolized by the 12 patriarchs, whose names are borne by, and written upon the 12 tribes of Israel. Brethren, can we not see clearly how the types open for us the gates of the city? "Open ye the gates, that the righteous nation which keepeth the truth [*truths*, margin,] may enter in." Isa. xxvi. 2.

The twelve foundations of the wall are the labors of the 12 apostles of the Lamb; for, according to Eph. ii. 20, "we are built upon the *foundation* of the apostles and prophets, Jesus Christ himself being the chief corner." "The city lieth four-square;" the length, breadth and height, are equal; measuring 12,000 furlongs each way. "And he measured the wall thereof, a hundred and forty four cubits, according to the measure of a man, that is, of the angel," Let us look at the dimensions of this wall a moment. It measures 12,000 furlongs each way. It has six sides; four upright, and two horizontal. Each of the upright sides, measure

perpendicularly,	12,000
horizontally, 12,0000 furlongs,	12,000
Multiply 12 by 12, & we have on each side,	144,000 square furlongs, 144,000

The two horizontal sides, viz. the base, or foundation of the wall, and the apex, or cap-stone, are each, equal to one of the upright sides. So that the beholder, in contemplating the outer surface of the wall, always sees before him the exact number of 144,000 square furlongs, let him approach the city upon which side he will.

The diagram below, simply shows the four upright sides, each containing its 144,000 square furlongs, and the words "twelve," are to be supposed as written across the top, or cap-stone of the wall, which measures twelve thousand from east to west, and the same from north to south.



A furlong is the eighth part of a mile. And a mile is a full measure. Now take the last verse of the last chapter of Ezekiel, where in speaking of the city he says, "It was round about *eighteen thousand measures.*" Each one of these measures contains eight furlongs.—Now multiply 18 by 8, and you have the product 144. Or divide 144 by 8, and the quotient will be 18; which make Ezekiel's 18,000 measures, and John's 144,000 furlongs, to represent the same thing. The number of square furlongs contained in the surface of either one of the sides of the wall, exactly corresponds with the number of that glorious company which stands upon Mount Zion. It also represents the BODY OF CHRIST, in its full and PERFECT STATURE. Because we read that it was "according to the *measure of a Man*, that is, of the *Angel*." The *man* and *angel* here referred to, is evidently Christ, the Angel of the Covenant. See Eph. iv. 13, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a ***Perfect Man***, unto the ***measure*** of the ***fullness of Christ.***"

The number 144, seems to stand here simply as a symbol of PERFECTION, FULLNESS, or COMPLETION; and also as a type of perfect SYMMETRY, and BEAUTY. It is, in short, a picture of Zion after *all* her "*lively stones*," 1 Pet. ii. 5, are built up into a "WALL GREAT AND HIGH," and the "SPIRITUAL HOUSE" finished. When this work is consummated, the 2d verse of the 50th Psalm will have its fulfilment: "Out of ***Zion***, the ***Perfection of Beauty, GOD*** hath ***shined.***" This will be when God shall manifest his glory through the PERFECT BODY of Jesus Christ, which is the CHURCH.

The *truths* brought forth by the labors of the apostles, are the "all manner of precious stones" with which the *foundations* of the wall are *garnished*; and the *saints*, who are saved by those truths, are the *lively* or *living stones*, which constitute the *wall itself*.

The *western gates* of the city are the *last* named. Through these *last truths*, which are pearls indeed, we are now entering into the city; which, when we are fully passed in, we shall find containing no temple; "for the Lord God Almighty and the Lamb are the temple of it." The city will then have no need of the sun, (the gospel,) or the moon,

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(the law,) to shine in it, for the glory of God will lighten it, and the Lamb will be the light thereof. We are told that those only can enter who are written in the Lamb's book of life.

The standard of the camp of *Ephraim*, [he that brings fruit,] it will be remembered, is on the *west* side. If our limits admitted we could adduce a mass of testimony, showing that Ephraim is a type of the Adventists, and especially of the nominal part. The book of Hosea, read with this view upon the mind, will throw great light upon our past and present history. Ephraim, or the Adventists, have truly *brought fruit*. And "when they spake trembling," when they were humble and despised, "they were exalted in Israel; but when they offended in Baal," were puffed up with spiritual pride, they died. See Hos. xiii. 1. They are now, as in chapter xii 1, "feeding on wind, and following after the *East wind*." (eastern papers, and leaders,) instead of following the Lamb, and thereby are "daily increasing lies and desolation" by making "a covenant with the Assyrians, and *carrying oil into Egypt*." Is there a class among us who deny that "the door is shut," and who still seek to enlighten Egypt, by carrying oil into that land of darkness? If so, they must be "foolish virgins," knocking at *a closed door*, which "*no man openeth*." That this is true, see the 12th and 13th verses of chap. xiii., where it is alleged that "the iniquity of Ephraim is bound up, his sin is hid; the sorrows of a travailing woman shall come upon him; *he is an UNWISE SON;* [foolish virgins,] for *he should not stay long*, [a *time*, margin,] *in the place of the breaking forth of children*." He should not be laboring to have children born into the kingdom, after the Lord has said, "It is enough;" but above all, he should not "stay there *long*," even a whole *time*, or *year*. But Ephraim is doing this, and also fulfilling the 12th verse of the 8th chapter, where God says, "I have written unto him the great things of my law, but they were counted *as a strange thing*." Who are they that call "the great things of the law," presented through this humble sheet, "strange things," and "Voice of the Stranger?" Are they not the *unwise son*, who "feedeth on wind, and followeth after the *east wind?*"

But to return. The writing angel, [all who are engaged in writing and publishing these truths,] shows us the "river of life," "the tree of life," its "twelve manner of fruits," &c., and tells us "there shall be no more curse," that "the throne of God and the Lamb shall be in it," that "his servants shall serve him, and see his face, and ***His name*** shall be in ***their foreheads***, and there shall be *no night there;* they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign forever and ever." We are told that this angel who shows us these things, is our "*fellow servant*," and are therefore warned against worshipping him, and commanded to worship God. This is an admonition of vast importance. O let us heed it, and all sit down together at the feet of Jesus, like "*little* children," loving each other "in deed and in *truth*."

Dear brethren, are not all these things fulfilling before us? When the truth comes home to us that heaven is IN US, is it not truly *a new heaven*, compared with the *traditions* hitherto held by us? And when we learn that God manifest in the *body of Jesus of Nazareth*, was Christ in his *humiliation*, and that God manifest in the *bodies of all the saints*—the *Church*, will be Christ in his *glorification*, do we not behold both a *new heaven* and a *new earth*, and arrive at a clear and definite understanding of what John saw, "in Spirit," when standing on that "great and high mountain?" Now let it be remembered, that what John saw and heard, and all that was shown him by the angel in these two last chapters, denominated, *new heaven and new earth, holy city, new Jerusalem, the bride, the Lamb's wife, river of life, tree of life*, &c., are only figures representing the same thing, viz. *Christ* and his *Church*. These are *burning truths*, and all "the fearful, and unbelieving, the abominable, and murderers," &c., are cast into a *lake of fire* by the promulgation of them, where it is said they shall have their part. I understand this message to be one of "the seven last plagues," and probably the *last*. We are, I think, to have *all* the predictions of the Scriptures fulfilled, (spiritually,) before the resurrection takes place (literally.) If the Bible is the "*sun*," it must continue to shine to the end of its course.—This sun is now descending the *western* horizon, and its setting rays are reflecting upon the pearly gates on that side of the city, showing us the entrance. The gates on this side are glorious to behold; and it is the "great voice out of heaven," that has turned our eyes towards them. This "great voice" is the Lord *roaring out of Zion*, Joel iii. 16, and it is what saves a *remnant* of Ephraim; those who follow not the multitude, but following wholly the Lord their God, receive the name of *Judah*. See Hosea xi. 10—12, "They shall walk after the Lord; he shall roar like a lion; when he shall roar then the *children shall tremble from the* WEST. They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria; and I will place them in their houses, saith the Lord. Ephraim compasseth me about with lies, and the house of Israel with deceit; but Judah yet ruleth with God, and is faithful with the saints."

The gates of the city are not shut at all by *day*, for there is no *night* there. To all the "*children of the DAY*," these truths are constantly open, and opening; and to such there is no night or darkness. "He that loveth his brother, abideth in the light; and there is none occasion of stumbling in him." 1 John ii. 10. "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city." Rev. xxii. 14. "And this commandment have we from him, that he who loveth God, love his brother also." 2 John iv. 21. See also 2 John 5—11 where the command "to love one another" is enjoined, and in the 7th verse a particular reason assigned for its special observance by the "little children" of "the last time;" viz. because "many deceivers are entered into the world, who confess not that Jesus Christ IS COME in the flesh. This is a deceiver and an antichrist." Here we see that one of the commandments that we are to *do*, in order to "have a right to the tree of life, and enter through the gates," is to "love one another," and the 10th verse gives us another command, which is to reject the "deceivers" mentioned in the 7th verse, who confess not that Christ is come in the flesh. And the 12th verse, assures us, as I understand it, that when we come into the chronology of these "many deceivers," we may expect to see Him who is our elder brother "face to face."

"Little children keep yourselves from idols." Your brother and fellow-servant, waiting to be fashioned like unto him "who only hath immortality," unto whom be glory and honor forever and ever.

O. SQUIRES.

"When the *Son* of man cometh, shall he find faith on the earth?" We do not now wonder at this question of our Lord. The Son of man has come, but where is the faith? He passes from heart to heart, and knocks for admittance, but only here and there does he find one ready to "open unto him immediately."

The Seven Last Plagues. No. 2.

As all of the readers of "The Voice of the Shepherd," have not seen our exposition of the seven last plagues," published in "The Voice of Truth," in Nos. 8, 9, 12 and 13, we will give a synopsis of them down to the seventh, before we speak of that, because they will give to the brethren, if these views are right, a clear conviction of testimony that the path in which we have trod was the path marked out for us in this book; and that the position we now occupy is right. The book of "The Revelation of Jesus Christ," describes two characters or classes of men. One receives the truth, or follows the Lamb whithersoever he goeth. The other turns away his ears, and is turned to false views or fables. The 14th chapter from the 6th verse, describes the chronology of the events in their order, in the history of this cause. The first five verses describe those who have obeyed those messages and the 16th chapter describes the effects on those minds which have *rejected* these messages, which are termed *plagues*.

The first plague was *sores*, or the perplexity of mind occasioned by preaching 1843, or the first loud voice, xiv. 6. The second was upon the *sea*, or Babylon, which became as the blood of a dead man—a want of circulation—"Babylon is fallen." xiv. 8. The third upon the rivers and fountains of waters, which became blood. The false views and doctrines to which they cling, is not the water of life, but an adherence to them brings death. The messengers of mercy and of prayer, are constrained to say Amen, they will not give up their delusions 2—7. The fourth was poured out upon the sun, the symbol of God's word,—the truths of this message drawn from the word, scorch them. See the message in chap. xiv. 9—12, or which is the same xviii. 4. To teach us that our chronology is right, the discussion about the state of the dead, which was to be *written*, took place in this order, xiv. 13, which as we see, was after the faith and patience of the saints had been tried in coming out of Babylon, 12th verse. See also iii. 10. The fifth vial was poured out upon the seat of the beast. This we showed to be fulfilled when the Pope issued his bull against the efforts of a society, formed in New York, in 1843, called the "Christian Alliance," the object of which was to send Bibles and religious books among the Italians. At the same time efforts were making all over Europe, by means of secret societies, to overturn the Popedom.

The kingdom was truly *full of darkness* at this point in our chronology. The bull was dated May 8, 1844; at which date the Catholics in this country were filled with consternation, when they saw their churches in Philadelphia in ruins. The sixth was poured out upon the river Euphrates. In the symbol of the trumpets we have seen that to be the *Ottoman Power*. In June, 1844, they gave up to the dictation of England their religious supremacy and have now, no power, either politically or religiously, to slay the third part of men. After this the great gathering together into one state of mind (symbolized by Armageddon) to oppose the coming of Christ, takes place. The three unclean or opposite spirits, are Catholicism, Protestantism, and Infidelity, or Fourierism; all of which are looking to the recovery of this earth as a paradise, before the revelation of Jesus Christ.

The seventh angel began to pour out his vial on the 10th day of the 7th month, (Oct. 22d.) which under the 7th seal produced a silence, and causes the exclamation, "It is done;"—"our work is done;" and which gathered the harvest under the reaping of the fourth angel, or third loud cry in chap. 14th. *Truth* is the *sickle*, and those that followed the truth with all their heart, up to this time, were sealed: but it was not to be made manifest who they are until the next reaping, which is now going on.—Truth or the sickle, makes manifest, or secures the harvest; so also does truth make manifest the vintage, which is now being trodden in the wine press.

After the prayer and groanings for deliverance have gone forth, and the pleading for the vindication of God's truth which was fallen in the sight of the world, symbolized by the angel from the altar crying to the angel with a sickle, [here let me say, we never adopted those views of praying Christ to come down from the white cloud to reap &c.] then the angel thrust in his sickle "and gathered the vine of the earth, and cast it into the great wine press of the wrath of God, and the wine-press was trodden without the city, and blood came out of the wine press even unto the horse bridles by the space of a thousand and six furlongs." The two reapings in this chapter, take place before the setting up of the kingdom, and is only a prophetic history of what transpires in the minds of two classes of men, before the end. Yet it may also shadow forth the order in which things will take place when the literal reapings shall take place, i. e. the deliverance of the saints first, and the destruction which follows. It was the custom at the East, when the grapes became black, or fully ripe, to gather and cast them into a vat, called a wine press, six or eight feet square, and about four feet wide, with fine lattice work at the bottom, from which the blood might run off into vessels underneath. In this wine press one or two men, sometimes as many as four or five, with feet and legs bare, would tread out the juice of the grape In Isa. lxiii. 1—6, Christ is represented as treading the wine press alone, and his garments stained with blood.—See also Lamentations i. 15. Now turning to Rev. xix. 11, we find that God's truth under the symbol of a white horse is the Conqueror, followed by the armies in heaven, they also on white horses. They also represent those brethren who follow the Lamb, or truth, wheresoever he

goeth. In the 15th verse, we see that this Conqueror is the one who treads the wine press, synchronizing in time with the putting in of the sickle, in chap. xiv. 19, and also with the great hail stones which fell out of heaven under the seventh plague, "every stone about the weight of a talent, which causes men to blaspheme God because the plague of the hail was exceeding great. Here we would say that those who have the vials poured upon them, never acknowledge that they are the subjects on whom the plagues come, and therefore call these things which they oppose, *delusion*, and *the work of the adversary*, choosing rather that side of these controversial questions which has the favor and approbation of the world; than to suffer affliction with the people of God for a season, for the truth's sake. Such is the blinding nature of unbelief.

The treading the wine press without the city, symbolizes the truths which so completely overturn the theories and false views of some of the virgins, who cannot see that what we have passed through is according to the will of God, and therefore deny his name, in what they at the time felt in their own experience, was the power of God on their hearts and consciences. These hail stones of truth therefore, do not affect *the holy city*, or Philadelphia church, because the wine press is trodden without the city—symbolizing those who are fearful and unbelieving, and belong to the other community, called *the great city*, or *Babylon*. This *great city* since the "10th," has been divided into three parts by the earthquake, which has, and is now upheaving the foundations, xvi. 19. We have in a previous article, (No. 2,) hazarded the opinion that the 12000 furlongs which the city measured was the symbol to measure the number of days journey which it took to reach the top of Mount Zion. The four sides are tests and trials of our faith, all being made in the past year, begining somewhere about the 23d of March, 1844. On the same principle of interpretation the expression, "about the space of 1600 furlongs," is also a symbol of time, to commence where the angel puts in his sickle, xiv. 19.

Let the brethren take their Bibles and compare Rev. xix. 11—16, with xiv. 19—20, and they will see that the chronology is the same, and harmonizes with the last thing under the 7th trumpet, afrer the brethren have been saying that the time for the dead to be judged *is* come, &c., and when we are able to see that the temple in heaven is opened. &c. We give our opinion that the chronology of the treading the wine press begins where heaven is opened, xix. 11. "And I saw heaven opened, and behold, a white horse, and he that that upon him was called *Faithful* and *True*, and in righteousness he doth judge & make war; his eyes were as a flame of fire, and on his head were many crowns; and he had *a name written*, that no man knew but he himself, and he was clothed with a vesture dipped in blood; and his name is called *The Word of God;* and the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean, and out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron; and *he treadeth the wine press* of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh *a name written*, KING OF KINGS, AND LORD OF LORDS."

Our limits will permit us to give merely hints to those who wish to understand this wonderful prophecy. We see the time defined where the wine-press begins to be trod. It is by *the opening of heaven*—which symbolizes that secret place, or sanctuary, called the "Holy of Holies," where Christ intercedes at the right hand of God; Those who have read the "Voice of the Shepherd," cannot fail to see what this fulfillment is; and, which we did not observe had an application in this place until we had read two numbers of that paper; which comes with agreat voice, "*Behold, the tabernacle of God is with men*," i. e. God's dwelling place in which Christ the High Priest is seated at the right hand of God. The character of this voice is also represented by the white horse, and him who sat upon him, called *Faithful* and *True*, whose name is THE WORD OF GOD, written on his vesture and on his thigh (almost every page of the Bible,)—that "*The word*" is King of Kings, and Lord of Lords—the True God and eternal life. How clearly and distinctly is this voice which we now hear showing that *Christ* IS *come in the flesh*, descended to be the "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." Rev. i. 3; "in righteousness he doth judge and make war"—"his eyes were as a flame of fire"—"out of his mouth goeth a sharp sword," &c. &c., and in addition to all the other names he has one that was "WRITTEN, that no man *knew* but he himself." Admitting this is the prophetic description of the message that "*Christ is come in the flesh*," how it judges the characters of the brethren—how like a flame of fire, are those searching eyes of truth— how sharp and piercing is that sword which proceedeth out of his mouth, and which slays "*the remnant*" that are left, xix 21, after that great moral earthquake which has been upheaving and sundering that body which were so united in one, on the 10th day of the 7th month. This shows us the fulfillment of that remarkable passage in Mat. iii. 18. All the theoretical knowledge in the world will not give us an understanding of the glorious truth of eating Christ's flesh, and that union and oneness of which he speaks in John xiv. 20.—"*Ye in me, and I in you.*"

To understand this, it must be by that knowledge which comes from the union itself,—"*that no man knew*" (or knows) "*but he himself.*" We now understand what this declaration means. We did suppose this passage refered to definite time, before we heard this great voice. "*The tabernacle of God is with men.* Truly knowledge was to increase. "The armies which are in heaven," (the bride or Philadelphia church) "followed him upon white horses." This great voice, or truth, on which *the word* is seated, is represented, verse 17—21, as overcoming and overturning the opposing army, which come out to make war against *him*, and in the language of the symbol they are taken and slain, i. e. the truth is so apparent, that no one could bring an argument that could stand. The fowls under the symbol of false views, of truth, add the various false and opposing doctrines, are here represented as eating the flesh of these *captains and mighty men*, leaders,) after they had been slain in the field of battle. Their *false positions* are their own destroyers. The symbol here teaches the same truth as the rust from the gold of the rich men, which will eat their flesh as it were fire at the last day. "Their word will eat as doth a canker," 2 Tim. ii. 17. We understand these things under the pouring out of the last or seventh vial, called plagues, where God's truth is symbolized by the great hail stones, every stone about the weight of a talent, falling from heaven, and the *blood* which are false views of truth, (waters of life turned to blood,) reaches up to the horse bridles of this conquering army.

The next thing after this overthrow is the symbol to show the destruction of the wicked. Satan is bound and cast into the bottomless pit, &c. When satan can find no minds upon whom he can place a temptation, and draw into sin, in the language of the symbol he is bound and cast into the bottomless pit, &c.

We see chap. i. 18, who it is, that has the keys of death and hell, and in chap. ii. 27, we see that the union or oneness with Him, will rule the nations with a rod of iron, &c., which was a promise made to Christ by the Father in the second Psalm. "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning star." Rev. ii. 26—28. We have now come down to the place where he says, I come quickly, and blessed is he who keepeth the sayings of the prophecy of this book, xxii. 7, and we verily believe that all those who do not see their true position in this book, are now in the ocean without a compass or a chart. Those who receive these precious pearls, or enter these gates into the city, have no need of the sun, because the Lamb is the light thereof.

We understand by xxii. 10, that all the sayings of this book are to be understood. We also see that under the seventh vial as well as the others, that the truths which give life and power to one, gives pain and perplexity to the other; and it is on this principle that we see in what the plagues consist. God's word is a savor of death as well as life. The effects which this word has on the minds of men in these last days are described in this book. The symbol of *the great hail stones* which fell odt of *heaven*, and the great battle, with the taking alive of those who oppose and make war, is taken in part we think, from the 10th chap. Joshua where we see the confederacy of the Amorites against the Gibeonites, and Joshua overcoming them because the Lord fought against them by *casting stones out of heaven*, and the kings who led the armies fled. and hid in a cave. These kings were afterward taken *alive*, hanged, and cast again into the cave or pit. In giving our views of this symbolical book, we have aimed to give those interpretations which are according to truth and righteousness. If we have erred, it is in judgment and not in heart, and though many things may be new let us have the spirit of a child to pray over them before we reject, lest we lose our "right to the tree of life" and never "enter in through the gates into the city," xxii. 14. Can we not see dear brethren, for it is to you we speak, that the evidence is an overwhelming one that the *great voice* in "the Shepherd," is the voice of the *true Shepherd*, and not the voice of the stranger? and that all the wisdom and efforts of men cannot remove this stumbling stone which has as it were been suddenly cut out of the mountain without hands, and will, upon whomsoever it shall fall, grind him to powder? how manifest it is that God is turning the wisdom of this world headlong, and that if we will not consent to humble ourselves and follow in the train of his glory, all our former faith and labors will profit us nothing. We feel we are making about our last appeals to your consciences, and we would tell you the truth in love, and in meekness. Surely, in the history of the past, we should have learned by this time, that God takes the foolish things of this world to confound the mighty. We must, brethren, receive Jesus Christ as "*the true God and eternal life,*" *and keep ourselves from idols.* Let us confess that Jesus Christ *is come* in the flesh, and have the evidence that we have passed from death unto life, because we love the brethren.

To the dear brethren scattered abroad, your fellow-servant in tribulation, C. B. HOTCHKISS.

Auburn, April 22, 1845.

Restitution of all Things.

"Behold I make all things new; and he said unto me, *write*, for these words are true and faithful." Rev. xxi. 5. From a careful examination of the scriptures, I have become fully satisfied that the "all things" here spoken of, which are to be made new, relates exclusively to *man*. Let us see if the context will not justify this position.—Rev. xxi. 3, 4, "And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with *men*, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God, and God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away." This language is addressed to *man*, as moral intelligences, and not to the *animal creation*. What is the *origin* of this sorrow and death? We read that "by one man *sin* entered into the world, and *death* by sin; so death passed upon all *men*, for that all have sinned.' The world into which sin entered, was the *world of mankind*, the whole race of Adam; so death passed upon all *men*, (not *beasts*,) for that all have sinned. Hence he has concluded all in unbelief, that he might have mercy upon all. The mercy of our Lord Jesus Christ, who brought life and immortality to light, is to be apprehended by faith in him. Herein we do greatly err, not knowing the Scriptures, nor the power of God, in making this salvation to be enjoyed by the brute creation, which are incapable of exercising faith. It would seem that this unscriptural view was referred to by Paul, 1 Tim. vi. 13—16, "I give thee charge in the sight of God, who quickeneth all things, (the things to be quickened are the mortal bodies of the saints,) that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ; which in *His* times, (not the times of the Gentiles,) he shall show, who is the blessed and only Potentate, the King of Kings, and Lord of Lords: who only hath immortality," &c. This fact, then, according to Paul, is to be shown at his *appearing*, and in *his times*. I am confident that an egregious error has been committed on the part of many in contending for the resurrection of beasts, the renovation of this literal earth, by fire, &c., thereby giving as the result, immortal beasts, and immortal land. This, to me, is making God altogether such an one as ourselves. Immortality, I understand to be an attribute of the Deity, and is to be *sought after* not being *inherent* in us. Rom. ii. 7, "To them who by patient continuance in well doing, seek for glory, and honor, and immortality, eternal life" will be the result; for we are saved by hope; but hope that is seen, is not hope; for what a man seeth, why doth he yet hope for?" "Now faith," says the apostle, "is the *substance* of things *hoped* for, the evidence of things not seen." These are eternal things, seen only by faith. Receiving therefore the end of our faith, even the salvation of our souls, it becomes the evidence to us that we shall experience the salvation of the body, if we hope to the end. If, then, faith be the substance, or ground of the hope, on what principle are *beasts* which are now subject to change, or mutation, to be rendered immortal? By examining the 8th chap. of Romans, which is the principal ground of argument in support of that theory, we find that "the whole creation" that groaneth, to be delivered, is "*subjected in hope.*" Who will say that the beast has a *hope* of resurrection? None will argue this point.

From my convictions of Bible truth, believing as I do, that the heavens and the earth which are to pass away with a great noise, refers to the world of the ungodly, and not to the literal heavens and earth, I see not how the revelation of this glory will affect any thing that is not subject to *moral law*. The gospel has been preached for the benefit of *man*, and when He comes to be glorified *in* his saints, and to be admired *in* all them that *believe* this gospel, He comes also to take vengeance on all such as *know not God*, and *obey not the gospel*. Thus we see that punishment is to be inflicted on the *violators of the law*, and not upon *beasts*, which are incapable of transgression. And here we have the promise of God to this effect, for when Noah went out of the Ark, after the waters were abated, he built an altar and offered a burnt offering, and the Lord smelled a sweet savor, and the Lord said in his heart, *I will not again curse the ground* ANY MORE for man's sake; for the imagination of man's heart is evil from his youth; *neither will I again smite* ANY MORE every thing living, as I have done." Gen. viii. 21. Here, then, is the promise of God, that every living thing is not to be destroyed again, and yet, the heavens and earth which are now, are to pass away with a great noise. Peter tells us that the scoffers are willingly ignorant of this fact, how that "by the word of God, the heavens were of old, and the earth standing out of the water and in the water, whereby the world that then was, being overflowed with water, perished." 2d Pet. iii. 5, 6. In the preceding chapter, 5th verse, Peter declares that the world that perished, was the *world of the ungodly*. The heavens and the earth which are now to pass away, or be burnt up, represent the same class; but being under the new dispensation, it will be accomplished by another principle. It will however, be as literal in its results; but according to Peter, here are some things "hard to be understood." The Lord save us from wresting the scriptures on these points to our own destuction; but may we fall upon the Rock and be broken. This Rock is the truth. The kingdom as exhibited on the mount of transfiguration, is to me an evident token of the things which will be affected by the revelation of the glory. We have no evidence that any change was produced on surrounding objects, save those *men* that went up to witness the transfiguration. They fell prostrate to the earth. Herein, I think, we may safely anticipate the condition of those who shall be found destitute of the Spirit of God when his salvation shall be revealed. C. H. FENTON.

Collins, N. Y., April 14, 1845.

Passing over Jordan.

Rom. xv. 4, "*For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope.*"

1 Cor. x. 11, "*Now these things happened unto them for ensamples; (or* types, *margin,) and they were written for our admonition, upon whom the ends of the world are come.*"

That the Jewish nation were a typical people, and that the history of God's dealings with them, is to be regarded as foreshadowing his subsequent dealings with the church, is very generally conceded. But if there were no such concession, the passages above quoted, would most amply establish the point, independent of many other Scriptures having a similar application. The limits of our sheet do not admit of an extended survey of the question, and I shall therefore as briefly as possible, endeavor to show my brethren *a part of the ground*, at least, which we now occupy. I feel deeply my insufficiency in approaching this subject, and most earnestly do I implore the aid and direction of God's Holy Spirit, whilst venturing forth into this vast field of mighty wonders. My dear brethren, I believe that the hosts of the Lord are now passing over Jordan, right against Jericho. All will agree with me, undoubtedly, that we have come up out of Egypt, and passed through the Red Sea. But let us just glance the eye over the path we have trodden. We are to bear in mind continually, that whatever happened unto ancient Israel *literally*, in Egypt, in the wilderness, at Jordan, &c., are *types* of what *has already*, *is now*, or *soon will* happen unto the Church, *spiritually*, Israel's *antitype*. These are stakes which stand at the head of this article, which the Holy Ghost through Paul, has driven down, and the gates of hell cannot move them,

We find that Israel left Egypt on the night of the passover, and according to Ex. xii. 42, "It is a night to be much observed unto the Lord for bringing them out from the land of Egypt: this is that night of the Lord to be observed of all the children of Israel in their generations." If the brethren in following the camp of Israel through the sea, and the wilderness, and over Jordan, &c., will take particular notice of one point, I am satisfied that they will obtain much light, viz. find the *literal meaning* of all proper names, such as persons, places, mountains, rivers, nations, tribes, &c. I am astonished at the flood of light thrown upon the subject by adopting this simple rule. I will proceed to touch upon a few points according to this rule, and then leave each one to follow out the subject for himself; for a door is here opened into a field that is almost boundless. I feel quite certain that the *types of the law* constitute a great key, which God is now putting into our hands to enable us to discover in passing events, the real antitypes, and consequently to *know* right where we are.

On leaving Egypt, the Israelites departed from Rameses, (i. e. *thunder*,) and encamped at Succoth; (*tents*, *tabernacles*.) The Adventists also on leaving Egypt, produced a shock upon the world like thunder, (*Rameses*,) and like Israel their first encampment was at Succoth, or in *tents* and *tabernacles*. Israel "took their journey from Succoth and encamped in Etham, in the edge of the wilderness." Ethan signifies, (their *strength*, their *sign*.)—Finishing the labor of preaching *time* in *tents* and *tabernacles*, the Adventists took their journey from thence and came down to the 7th month cry. Here they encamped at Etham, or in their *strength* truly, and their *sign* (the sign of the Son of man) that the High Priest would come forth and bless them there, according to the types of the law, was apparent to all who turned their eyes in that direction. The Israelites were commanded to remove still nearer the sea, and encamp before Pi-hahiroth, (*the mouth, or opening of liberty*,) over against Baal-zephon, (*hidden, secret*.) The Adventists were also exhorted to take a firm stand, and come boldly up to the *time*, even to the very point where the *mouth of deliverance* was expected to open for their escape from the Egyptian hosts through the sea. They did so, but *Baal-zephon* was not discovered:—the *manner* of their deliverance, was a *secret*, and *hidden* from their view. We were exhorted, as were the Israelites, to "fear not, but to stand still and see the salvation of the Lord." Some obeyed, and have seen his salvation. Many at that time, or soon after, saw clearly, that the angel of God which had previously gone *before* the camp, removed and went *behind* it, making it light to Israel, and darkness to their enemies.

I believe we did at that time pass through the sea, and that since then we have been journeying through the wilderness; and that the hosts of Pharaoh are still on our back, coming through the bed of the sea after us; and we doomed to an everlasting discomfiture. For in the midst of the sea, "in the morning watch," when Moses *stretches forth his hand over the sea*, according to Ex. xiv. 24, 25, the Lord will "look unto the host of the Egyptians, through the pillar of fire and of the cloud," and overwhelm them with utter destruction. This stretching forth of the hand of Moses over the sea, I understand to synchronize with the present time, in which the types of the Law are being brought to bear upon the people, especially that portion of them who are involved in Babylonish confusion as to what is truth, and shown to be fulfilling in the antitype. The overthrow of the Egyptians *spiritually*, is already accomplished, but it is not yet manifest to themselves. When that occurs, they will cry out as of old, "let us flee from the face of Israel." Then, as in Isa. xlix. 26, "I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine." Also Isa. lx. 14, "The sons of them that afflicted thee, shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet." Rev. iii. 9, "Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee." See also Ps. lviii. 9—11; lxxxvi. 17; lxviii. 23; xxi. 12; cxii. 10.

The books of Exodus, Leviticus, Numbers, Deuteronomy, and Joshua, examined according to the foregoing method of finding the literal signification of proper names, and applying them to the various conditions of the Adventists, (where we find the antitypes of the events recorded in those books,) throws a perfect blaze of light on all our pathway. But the book of Joshua seems to be of the deepest interest *now*, because we are just entering upon the fulfillment of the events therein typified. We can already, in spirit, lift up our loud songs as did Moses, after the hosts of Pharaoh had disappeared beneath the waves of destruction, "Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?" After passing through the Red Sea, the Israelites passed into the wilderness and for the space of three days found no water. After the passing of the 10th day, the Adventists entered into a trackless wilderness, parched and dry, with scarcely a ray of light to quench their thirst. Soon, however, like Israel, the type, we came to Marah, (*bitterness*,) but could not drink the waters thereof because they were *bitter*. One brother would present a cup to our lips, calling it truth, but on attempting to drink, a different cup would come from another hand, and the mixture of truth and error would become so apparent, that we could drink neither. But Moses was shown a *tree*, which, when he had cast it into the waters, they were made sweet. So now we find a *living Tree*, (Christ in us,) possessing such a *sweetening* virtue, such a *healing* power, that the bitter waters of Marah, raging and foaming around us, do not disturb the calm serenity of our joyful souls. See Ex. xv. 25—27.

The Israelites left Marah and came to Elim, (*strong*,) "where there were twelve wells of water, and three-score and ten palm-trees; and they encamped there by the waters." On drinking this sweet, pure water, since the Tree has been cast in, we become like Israel at Elim, (*strong*,) and find too, as they found at Elim, twelve wells of water, and three-score and ten palm trees. The apostolic wells now send up their strengthening waters, and like the "other seventy, (antitype of the palm-trees,) we have power to tread on serpents, (even the fiery serpents of the wilderness,) and scorpions, and over all the power of the enemy." The palm-tree is an emblem of *joy*, *victory*, hence we are forcibly struck with the language of Luke x. 17, where the seventy returned again with *joy* because of their *victory* over devils. The secret of this strength is, "Greater is he that is in us, than he that is in the world." The living water makes us *strong*.

At Marah, where we found the waters so bitter, after the time passed, the Lord *proved* his people. Since the "10th," many have drawn back, and become murmurers, because they could not see clearly their exact location, and their faith has proved to be not well grounded. Now just see how this agrees with the type. Ex. xv. 24—27, "And the people murmured against Moses, saying, What shall we drink? And he cried unto the Lord, and the Lord showed him a tree, which when he cast it into the waters, the waters were made sweet: there he made for them a *statute and an ordinance*, and *there he proved them*, and said, if thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians; for I am *the* LORD *that healeth thee*." Here we learn that the *Lord*, and the *Tree* which sweetened and healed the waters, are synonymous. "The leaves of the Tree were for the healing of the nations," (waters.) Those who are eating these living leaves can bear testimony to their healing power.

From their coming out of Egypt to their encampment at Elim, I understand the history of Israel to be typical of the history of the Adventists, from the commencement of the '43 movement down to the coming forth of this last message, which has been truly like encamping by the waters of Elim, or strength, and in "the city of the palm trees." But *now*, I think we have Joshua the son of Nun, (which signifies, Jesus, Son of the Eternal,) for our guide. Israel's history is still typical of ours, but Joshua has succeeded Moses as our leader. Moses has shown us the land from the summit of Pisgah, but Joshua is taking us over Jordan. Let us dwell a moment on what Moses has shown us. He has shown us just what he saw himself when he looked into the promised land. Turn to the last chapter of Deuteronomy, and three first verses, and read, "And Moses went up from the plains of Moab unto the mountain of Nebo, (i. e. *that prophesies*,) to the top of Pisgah, (*the hill*,) that is over against Jericho, (his *mouth* his *moon*,) and the Lord showed him all the land of Gilead, (*the mass of testimony*,) unto Dan, (*judgment*,) and all Naphtali, (*my wrestling, struggling*,) and all the land of Ephraim, (*he that brings fruit*,) and Manasseh, (*forgetfulness, he that is forgotten*,) and the land of Judah, (*the praise of the Lord*,) unto the utmost sea, (*people*,) and the south, (*Teman, admiration, perfection*,) and the plain of the valley of Jericho, (the plain of the valley on the borders of *the month*, or *moon*. This expression may signify the *general time*, '43, which was the *valley* thro' which we passed, in coming down to the 10th day of the *moon*, in the 7th *month*,) the city of the palm trees, (*joy, victory*,) unto Zoar, (*little, small*.)

The literal meaning of the above three verses, in plain English, as I understand it reads thus: "And Moses went up from the plains of Moab unto the mountain that prophesies, to the top of the hill, that is over against the month or moon, (definite time,) and the Lord showed him all the mass of testimony (of the prophets and apostles,) unto the judgment; and all those that struggle, or wrestle, (in view of the judgment,) and all those that bring fruit, (the Advent truth, or land of Ephraim,) and those that are forgetful, and those that are forgotten, and those that are the praise of the Lord, unto the utmost people, (the last generation of men,) and Teman, or perfection, from whence God comes, (as in Hab. iii. 3,) and the *general time*, or '43, the *valley* lying before the *definite time*, or *7th month*, and the joyful and victorious, unto the little, or small, (the little children, or little flock of this last time.)

In the antitype Moses has shown us just what he saw himself in the type. We have seen it too, from the same place that he did, viz. the top of the mountain of prophecy. The types of the law, since we reached the end of the prophecy, enable us to look through the *mass* of the testimony, and see clearly the past and present, and the shadow of the future. But, brethren, just see where we are now. We have arrived at the very last place seen by Moses; even unto Zoar, or the *little* flock. Yea, we are already marshalled under the direction of our beloved Joshua, who is leading us into the land victoriously.

When Moses stretched his rod over the sea (or people) last October, "the Lord caused the sea to go back by a *strong east wind*, all that night, and made the sea dry land, and the waters were divided." What was this *east wind?* I believe it was those myriads of winged messengers, "Bible Examiner," "True Midnight Cry," and other publications from the east, and all the strong lunged angels, or lecturers, from the east. The influence of all these combined, may well be said to have been "*a strong east wind*." This was the agent employed by God in dividing the Red Sea. But now on approaching the Jordan, we find him using a very different agent in dividing the waters, viz. "the ark of the covenant of the Lord of all the earth." See Josh. iii. 11, 13.

In the first chapter of Joshua we find the Lord speaking to Joshua, encouraging him and promising to be with him, as he had been previously with Moses, and repeatedly bidding him to be "strong and very courageous," and to take heed to the "book of the law," and to "meditate therein day and night," and assured again and again that in so doing he shall "make his way prosperous, and have good success." O brethren, let us heed this admonition, for unto us it is again at this time addressed. Has not the Lord commanded us? Let us then "be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." 9th verse. We find that two and a half tribes, viz. the Reubenites, the Gadites, and half the tribe of Manassch, received their inheritance on this side of Jordan, on condition that they left every thing behind and *passed over before their brethren, armed*. This was the condition on which Moses had promised to give them their inheritance on this side. See Numbers xxii. 20—29. We also learn from this same chapter what these two and a half tribes received as their inheritance. Joshua calls it their *rest*, chapter i. 15, "Until the Lord hath *given your brethren* REST, *as he hath given you*." Heb. iv. 3, "For we which have believed, do enter into rest." Reuben, signifies—*one who sees the Son*. Gad, signifies,—*happy*. Manassch signifies—*forgetful, he that is forgotten*. These three were a class, who entered into rest, or received their inheritance on this side Jordan, but who, notwithstanding, passed over Jordan before their brethren, armed, to fight the battles of the Lord. The land given unto them according to Numbers xxxii. 29, was the land of Gilead; which Moses gave them for a possession. Gilead, signifies—*the mass of testimony*.—Now although in the type it was literal land, which was given them, yet in the antitype, we now see these two and half tribes receiving their inheritance in the the very thing which the word Gilead signifies, viz.—*the mass of testimony*. Here is a little handful of God's people who, like Reuben, *see the Son*, (Christ *in* them,) and who like Gad, are *happy*, and who also like half the tribe of Manassch, have been *forgotten*, (forgotten by man, but remembered of God,) who are now receiving, or have already received from the hand of Moses all the land of Gilead, (the mass of testimony,) and they have also done as their predecessors did in the type, viz. dispossessed the Amorite. See Numb. xxxii. 39, 40. We now behold in our midst, persons who have been as it were forgotten, who have hitherto dwelt in obscurity, coming suddenly out before their brethren and the world, with a burning testimony, which can neither be gainsayed or resisted. It is the testimony of the Spirit, revealing the connection between the types of the law and the *present condition* God's children.—The Amorites, or those who have heretofore had the testimony are now dispossessed of it. Amorite, signifies—*bitter, a rebel, a babbler*. We can see that this is the very class who have had the testimony taken out of their hands. They were once attached to the standard of the King; but they have *rebelled* against him, and are *bitter*, and *babble* against those who remain loyal to his flag. All such, whoever and wherever they may be, are Amorites,

antitypes of all the following classes, viz. 1. The inhabitants of Jericho, (all of whom, except Rahab will be slain.) 4. Achan, the troubler of Israel. All these, we think, can be distinctly pointed out in the Advent ranks. And after these we shall find all the antitypes of the various *tribes* who dwelt in literal Canaan; all of whom, as then, will now, be utterly expelled from the land before the powerful and Almighty Joshua.

his faithful followers. 2. The Amorites. 3. The inhabit-

We are informed in the second chapter of Joshua, that he sent two men out of Shittim, "to spy secretly, saying, Go view the land, even Jericho." As it was in the type, so it has been now. The spies were sent out of Shittim, (i. e. *those that divert, or turn away.*) A little remnant have diverted, or turned away from the main body of the Adventists, choosing rather to cleave unto the Lord, and suffer reproach for his name, than to "go with the multitude to do evil." From this very class the spies, or messengers have been sent to view Jericho. And they find, as did the spies of old, that "all the inhabitants of the country do faint because of us." It will be remembered that Jericho means—(his month, his moon.) Now we know that there is one class of Adventists who have been looking to the first *month*, and 14th day of the *moon*, for the Lord to appear personally in the literal clouds. This *definite time*, is the antitype of the *walls of Jericho*.—Within these walls they have entrenched themselves. But they will soon cease to be sheltered by this wall; because the priests bearing the trumpets of ram's horns, passing on before the ark of the Lord, and blowing with the trumpets, and the people following, will ere long be commanded by Joshua to "Shout," and then the wall will "fall down flat to the ground," and all within the city except Rahab the harlot will be accursed to the Lord, as we see in the type, Josh. 6th. Rahab represents a class who are looking to this definite time with great confidence, and consequently reside within Jericho's walls, but who have hid the messengers sent out from Joshua. That is, they have not *persecuted*, or sought to *slay* the messengers of the Lord. So in the taking of Jericho they will be saved alive.

In the third chapter we find Joshua encamped by Jordan, and lodging there for three days, previous to passing over. "And it came to pass, after three days, that the officers went through the host; and they commanded the people, saying, When ye see the ark of the covenant of the Lord your God, and the priests the Levites bearing it, then ye shall remove from your place and go after it." In the two first numbers of this paper, "the ark of the covenant of the Lord of all the earth," has been lifted up before the people,—they have seen what the tabernacle of God is, and where the ark of the covenant, or testament is. This is a truth which never before has been thus set before their eyes. Or as in the 4th verse, they "have not passed this way heretofore." We think the present truth has been the taking up of the ark of covenant by the Levites, and bearing it down into the midst of Jordan, (i. e. *river of Judgment,*) by which the waters have been divided. Wherever this truth goes, a quick division is the result. The waters of Jordan, or the judgment of the people, is immediately divided, and one part is cut off from the other, and they are rolled up into heaps on either side, and are held perfectly still, whilst those who bear the ark stand "firm on dry ground in the midst of Jordan," whilst Israel are passing safely over dry shod, through the midst of the stream. We think that the priests with the ark of the covenant are now standing in the river, and that the hosts of the Lord are nearly if not quite all passed over. The Amorites, (*rebels,*) and Canaanites, (*traders, merchants*—a class who make merchandize of the gospel,) have heard that the Lord has dried up or divided the waters of the Jordan from before us, until we are passed over, and their heart has already melted, neither is there spirit in them any more, because of the children of Israel." See Josh. v. 1. We find it true also, as in Josh. vi. 1, that "Jericho is straitly shut up, because of the children of Israel, none went out, and none came in." Those who are within the walls of definite time, and are looking to a particular month, or moon, for the Advent to occur, remain closely shut up in Jericho, supposing it death for them to venture without the walls, whilst those who are without, have no disposition to enter within. The five kings of the Amorites have already called a council at Albany, for the purpose of smiting Gibeon, strengthening themselves in their "original principles," (viz. settling on their lees,) and deterring as many as possible from making peace with Joshua. Gibeon, it will be remembered, fearing the disastrous consequences likely to befall them, on witnessing the triumphant march of Joshua into their territory, came forth and met him, with the feigned pretence of being "from a very far country," and thus obtained from the princes of the congregation, a pledge of protection. Gibeon may represent a class who have been lookers-on in our midst, and remained unmoved by all the tests on *time*, '43, 7th month and all, but now, this searching *spiritual* test, obliges them to acknowledge that the hand of God hath led us, and they are willing and anxious to become our friends. Many among the Quakers and Perfectionists, have already come to us saying, "your views are the same that we have entertained for many years," agreeing with the language of Gibeon, "From a very far country thy servants are come."

After entering Canaan and keeping the passover, the Israelites eat of "the old corn of the land on the morrow after the passover." "And the manna ceased on the morrow after they had eaten of the old corn of the land." We have no doubt that the manna will have ceased, and the old corn of the land thereafter be eaten. We are not certain but that a portion of the truth in this very sheet, is some of the old corn. The manna, upon which we have fed in our journeyings through the wilderness, we believe to have been *definite time*. Now, having reached the very thing itself to which time pointed, we no longer need time. It has ceased to be a test. It is stinking manna, full of worms. The lambs of Jesus cannot eat it.

Now a rapid succession of events are about to open before us: Jericho is to be thrown down, and a curse will rest upon him who attempts to rebuild it. The representatives of Achan are to be found even in the camp of Israel, with the Babylonish garment, the shekels of silver, and the wedge of gold "hid in the midst of their tents," or bodies, the very place where Jesus Christ himself, alone should dwell. Brethren, let us pause here a moment, and let the solemn question enter into our each and every soul, "Lord, is it I?" Achan will surely be found, and pelted to death with the stones of God's eternal truth.—And the very place where he dies, the valley of Achor, according to Isa. lxv. 10, is to be "a place for the herds to lie down in, for my people that have sought me." Achor, signifies, (*trouble,*) and the prophet Hosea says it is to be "for a door of hope," and Daniel says that at the time of trouble, God's people are to be delivered. So where Achan dies, Israel receives full strength to drive all their enemies before them, and forthwith proceed to destroy Ai, or the mass, and also the five kings of the Amorites. We find in the 10th chapter, when Joshua marches against these rebel kings, that they are utterly discomfitted before him, and that as they were fleeing and "going down to Beth-horon, (which signifies, house of wrath,) that the Lord cast down great stones from heaven upon them, unto Azekah, (or, strength of walls,) and they died." Their strong walls the Lord will demolish. These "great stones from heaven" we believe to be God's truths, and that they synchronize in time with the great hail-stones, in Rev. xvi. 21. At the time of this battle also, it is that Joshua commands the sun and moon to stand still. Habbakuk we think, alludes to the same time, iii. 11, "The sun and moon stood still in their habitation." And again in the 8th and 9th verses, we think he refers to the dividing of the Red Sea and the Jordan, especially the latter, where he says, "Thou didst cleave the rivers of the earth."

The five Amorite kings flee and hide in a cave at Makkedah, (which signifies, *prostration, adoration.*) And from this we understand, that they will be *prostrated* by the truth, and being unable to stand before it, that they will hide themselves under the protection of their adherents, and those who hold them in *admiration*. But they are to be brought forth from their hiding-place, and their necks to be placed under the feet of those who have the true testimony, and then are to be slain by Joshua, and hanged upon five trees, until the "going down of the sun," see Josh. x. 27. This will be probably, when the "city has no need of the sun to shine in it," when the glory of God will lighten it, and the Lamb be the light thereof. This already beginning to be fulfilled, and will we doubt not, quickly become apparent to all. The time for daubing with untempered mortar, is passed. We must now gird on each man his sword, even the sword of the Spirit, and like true Levites, slay all the enemies of the Lord, even though we are obliged to "slay every man his brother." Jer. xlviii. 10. "Cursed be he that doeth the work of the Lord deceitfully, (or negligently, margin,) and cursed be he that keepeth back his sword from blood."

Our limits preclude the pursuance of this subject farther at this time, but we may advert to it again, if the Lord commands. Having no reputation to defend, and nobody's honor to care for but honor of the Lord God of hosts, we are determined, by the grace of God, to let his truth, and that alone, go forth through this sheet, regardless of all consequences to ourself, and every one else who stands in its way. Your brother, and companion in arms.

ORLANDO SQUIRES.

"Lord, teach us to Pray."

Our Saviour Jesus Christ, gives some directions about prayer, in Math. vi. 5—13, which will now be better understood by those who have read the "Voice of the Shepherd," No. 2, in which it was shown where heaven is, in which the Father and the Word, and the Holy Ghost, bear record. We have seen that in the type of this heaven, or *secret place*, called *sanctuary*, which was within the veil, that there was a *mercy-seat*; and on each end of the same, was a cherub. These two cherubs, with outstretched wings, have their faces turned inwards, bending over and looking down upon the mercy-seat. The mercy-seat is placed as a covering and protection, to the testimony, or moral law on two tables of stone, hid within the ark. This may represent the justice of God the Father, which will by no means clear the guilty, whilst at the same time, the symbol shows a willingness to listen to the plea for mercy, if the testimony, hid within the ark; yet the three, distinct as they are, constitute but one cover. These two cherubs more particularly symbolize by their outstreched wings, the active or laborious part in obtaining favor for the guilty from Him who has said, "cursed is every one who continueth not in all things written in the book of the law to do them." These two cherubs are in their appearance the same; and are the symbol of the two office-works of the *Word* and the *Spirit* of truth. The Psalmist beautifully expresses it, lxxxv. 10, "Mercy and truth are met together, righteousness and peace have kissed each other."

In the directions about prayer refered to, we read, "But when thou prayest, enter into thy closet, when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly." The above directions were placed in contrast with the hypocrites of that day, who when the hour of prayer came, would, it is supposed, be careful to be at a corner of the street, or the public markets, when the signal was given, that they might be seen of men to pray. The entering into thy closet, and the praying to thy Father which is in secret, is to our minds, a reference to the symbolical teaching of the intercession of the High Priest in the most holy or secret place of the tabernacle. Having therefore liberty to enter into the holiest by the blood of Jesus, and having the Spirit, the Comforter, to help our infirmities, we cry, Abba Father, for after this manner he tought us to pray. "Our Father which art in heaven." His Father, and our Father. In heaven, the secret place, or antitype of the most holy place. He who searchest the heart, and dwellest in the secret place, will, when thou comest out from thy intercession, reward thee openly. This is in accordance with that teaching of Paul in Hebrews, where he shows that the high priest *alone* could go into the secret place, yet in closing up his argumeut he makes the brethren the high priests, who have this liberty. "Their hearts sprinkled from an evil conscience, (the golden altar of incense,) and their bodies washed with pure water, cleansed, according to the directions which God gave to Moses. Truly may the four and twenty elders say, thou hast made us kings and priests unto God. Surely the bodies of the saints are the antitype of the tabernacle; and the union which exists between Christ and the believer, being such, that he is in them to help their infimities, "with groanings which cannot be uttered." The type was in its construction like our tabernacles of flesh, to be taken down; but we have a building to come, which is eternal in the heavens. Isaiah says, xxxiii. 20, "Thine eyes shall see Jerusalem (the company of the redeemed) a quiet habitation, *a tabernacle* that shall not be taken down, nor one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken." When this takes place, that restitution will be accomplished, spoken of by the mouth of all the holy prophets since the world began, called the new heavens and the new earth. In view of this, what a privilege have we to turn our minds within, (enter into thy closet,) and with the confidence of a little child, in the name of Jesus, who helps our infirmities say, "Our Father which art in heaven." O how sweet; how full of peace to that mind, that can thus approach the *mercy seat*, and feel a consciousness that the glory of the Lord is over the mercy seat between the cherubims. With this view of prayer, we do not send off our thoughts to some unknown and unexplored world, and lift up our

loud cries like the priests of Baal, but as we are told, "the *Word* is nigh thee, even in thy mouth and in thy heart," yes, "for as many as are led by the Spirit of God, they are the sons of God."

May we all become little children that we may be led into all truth, is the prayer of your fellow servant. C. B. HOTCHKISS.

Auburn, April 18, 1845.

Letter from Bro. Hazard.

DEAR BRO. SQUIRES—Duty to God and truth, prompts me to speak; let him that is spiritual judge what I say. If I am beside myself, it is for Jesus sake. I can refrain no longer; I feel the truth like fire shut up in my bones, flesh, and spirit. I know I have salvation, for Jesus lives in me, who is the "true God, and Eternal Life." 1 John v. 20. I must work it out with meekness and fear. Therefore, let me say to you, and through you to all who truly love my Jesus, that I firmly believe in my soul, that this last message is right from the Lord God, and the truth as it is in Jesus, in the main to say the least. It has been to me like the dividing asunder of the joints and marrow, a discerner of the thoughts and intents of the heart.—Like the Battering Ram, it has battered down all my walls, and given me Jesus to be a wall of fire round about me, and given me Jesus to be a glory in the midst, so I find it all Jesus, within and around me. Glory to God. I feel the flame blazing now. Yes, I am dead. I am dead. Jesus only lives, and that in me. Yes, I have been bruised, torn, mangled, and made sore by this truth, so that it seemed all my bones stared at me. But the oil, O the oil, it has healed me. I am cured. God grant us all this anointing. The eye salve that we may see. If any would know of these things, let him believe, and he will understand it then. Yes, all by heart too. None could be stronger in regard to the literal city, literal throne, and literal body of Jesus to reign upon it in that city, than I. None have preached it with more confidence than I, but I must say I am now fully satisfied that that city represents the church of the living God, or the whole body of Christ, glorified, which will be effected when he comes in that body, to be admired in it; for it is his saints he is to be admired in. See 2 Thess. i. 10: all the body of Christ I believe that ever will be seen. Paul says, Eph. iv. 9, 10, (please read these passages,) "*the same* that descended also ascended," and we know that it was the Spirit that overshadowed Mary. Says one, was it not the body of Christ that went into the lower parts of the earth, for it is that that went into the lower parts of the earth that ascended. Let us see what the lower parts of the earth mean, Psa. cxxxix. 14, 15. Now the whole matter is explained. There is where and when Jesus took upon himself the seed of David, in Mary's womb, or as the Spirit calls it, "the lower parts of the earth," when the Holy Ghost overshadowed her. So we see what ascended, the same that descended. How plain. We read again, Acts ii. 30, how that God hath made this same Jesus both Lord and Christ, and we need not be in the dark, unless willingly so, regarding which is to descend, his humanity, or Divinity; for Paul tells us the Lord himself, 1 Thess. iv. 16, now the Lord is that Spirit, 2 Cor. iii. 17, the same that descended, and ascended. Paul says again, Heb. ix. 28, that he will appear the second time without sin unto salvation, or sin offering, as it always has been understood, for his body was only prepared for that purpose. Heb. x. 5. In regard to being caught up to meet the Lord in the air, when this same Jesus shall come again, it now appears plain to me to have reference to nothing more than that exaltation with which God will honor those who suffer with him here, in that day when the Lord alone shall be exalted, when he appears to be glorified in them. Then will we be caught up, or exalted to that glory, then to be revealed in his saints. We find a passage in Rev. xi. 12, which may throw some light on this point, regarding the two witnesses being caught up to heaven in a cloud, representing their exaltation, after papal usurpation, in being printed, read, and believed by the lovers of truth, God's children, which the cloud represents. Paul says, "Seeing we are encompassed about with so great a cloud of witnesses," &c. Heb. xii. 1. And finally, I cannot see how we shall see God as he is, in a literal body. Judge ye. Read 1. Kings viii. 27. 1 Tim. vi. 14—16. The Lord give us all the truth, and we must become fools in order to get it. The glory will soon be revealed, and all flesh will see it together, when there will be wailing because of him, for the House of David shall be as God. Zec. xii. 8. Psa. lxviii. 13.

Taking this view of the subject, let us ask a few questions. Was not Christ's first Advent a spiritual coming? Ponder a moment. Yes, say you, for it was the Holy Ghost, that overshadowed Mary. How was this coming manifested to the world? By his begetting or taking upon himself "in the lower parts of the earth," a literal body, in which the Eternal God hid himself to sacrifice that body for the sins of the world. Isa. ix. 6. How will he come the second time, or make the second manifestation of himself, when we shall be shown plainly of the father? Stop and think again, my brother. Will it not be thus? As Jesus came first into a literal body for a special work, and finishing that work by the giving of that flesh for the life of the world, so he will come the second time, into his body the church, which he has in exchange for the other. This is the body in which he will be glorified, and execute the judgment written. Psa. cxlix. 9; John xvii. 21—23. So the second coming will be just as spiritual as was the first, and just as literal as it was then. O I will, I do say, glory to God. He dwells in the soul now, and soon, he will burst through this veil, and away goes these old earthen pitchers, while immortality, like light and fire, streaming through every part of the body, declares that God has come; when he will be seen as he is, IN his people. Rev. xxii. 4. Read Zec. xii. 8, in connection with Ex. iii. 2—8; read also the 14th verse, and then think of Jesus' words, "Before Abraham was, I AM."

And now, before I close, let me add, that I am astonished at my past ignorance on this point, and with a grateful soul, and a warm heart do acknowledge this burning, searching and God-like truth, to be my Father's voice. I know the sound. O how sweet it is. I know it is none but him. I will go after it. Brother, just listen. Sister, hark a moment, methinks you will know the sound, for it is just like Jesus. The spiritual alone can discern it. It is not the "croaking of frogs," but the voice of the Lord. Hear it, O Israel, and let us join with Paul in saying, "Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more." 2d Cor. v. 16.

Dear children of the last time, this truth is a pearl of great price, too dear to be trampled under foot. Who can do it? who dare do it? and rend those that cast them. None, I believe, and I speak in love, but those who confess not that Christ is come in the flesh. And John tells us what that spirit is. 1 John, iv. 3. It is antichrist. Be careful you are not found fighting against God, for He will show your nakedness to all the world. God will have the truth proclaimed, bless his name, if he has to speak through as mean a conductor as he did when he rebuked Balaam's wickedness. Speak Lord, for thy servant heareth.

Yours in the patience of Jesus.

R. HAZARD.

Letter from Bro. Poor.

DEARLY BELOVED BRETHREN—I have long been looking and expecting to hear on this glorious subject, the *manner* of the Lord's coming. You cannot tell with what joy I greet the reception of your paper; surely it is glorious to see how the Lord leads us if we are willing to be led like little children, and except we receive the kingdom of God as a little child, we shall not enter into it. I have been trying to present this subject to the brethren in Canada, since I left the States, but find a great deal of opposition. There is a few humble souls, that follow the voice of the Shepherd, and we know that the Lord will lead them into all truth, and show them things to come. Mark xiii. 23; 1 Cor. ii. 10. "For the Spirit searcheth all things, yea, the deep things of God." Christ was a stumbling stone to the Jews, because they looked for him to come contrary to the testimony of the prophets.—So he will be to this generation, because they look for him to come contrary to the testimony of the prophets. Isa. viii. 14. Isaiah tells us that the Lord of hosts will be for a gin and a snare to both the houses of Israel. "Bind up the testimony, and seal the law among my disciples. And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him. To the law and the testimony: If they speak not according to this word, it is because there is no light in them." Isa. xliii. 14, "I, even I, am the LORD; and beside me *there is no* SAVIOUR." xlv. 21. "Tell ye and bring them near; yea, let them take counsel together; who hath declared this from the ancient time? who hath told it from that time? have not I, the Lord? and *there is no* GOD else beside me; a just GOD and a SAVIOUR; *there is none beside me.* Look unto me all ye ends of the earth and be ye saved; for *I am* GOD, *and there is none else*." Hos. viii. 4. "Yet I am the Lord thy God from the land of Egypt, and thou shalt know no god but me; for, *there is no Saviour* beside me."

Here we have the testimony of the prophets, who the Saviour is. We might multiply proof to show from the prophets that *there is no Saviour* beside the Creator of heaven and earth. Now we will go to the apostles and let them testify to this fact. Jude 25, "To the *only wise* GOD *our* SAVIOUR, be glory and majesty, dominion and power, both now and ever. Amen." 1 John v. 20, "And we know that the Son of GOD *is come*, and hath given us an understanding, that we may know him that is true, and we are *in him* that is true, even in his Son Jesus Christ. *This is* the *true* GOD, and eternal life." 1 John iv. 2, "Hereby know ye the Spirit of God; every spirit that confesseth that Jesus Christ *is come* in the flesh, is of God. And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God; and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. Ye are of God, little children, and have overcome them; because greater is he that is in you, than he that is in the world. No man hath seen GOD at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. Whosoever shall confess that *Jesus* is the Son *God*, God dwelleth in him, and he in God. And we have

nown and believed the love that God hath to s. God is love; and he that dwelleth in love, welleth in God, and God in him." v. 12. He that hath the Son hath life; and he that ath not the Son of God hath not life. 2 John —10 "And this is love, that we walk after is commandments, this is the commandment, hat, as ye have heard from the beginning, ye hould walk in it. For many deceivers are ntered into the world, who confess not that esus Christ is come in the flesh. This is a leceiver, and an antichrist. Look to yourelves, that we lose not those things which ve have wrought, but that we receive a full eward. Whosoever transgresseth, and abiieth not in the doctrine of Christ, hath not od. He that abideth in the doctrine of hrist, he hath both the Father and the Son. f there come any unto you, and bring not this loctrine, receive him not into your house, neiher bid him God speed." See John xiv. 20, 'At *that day* ye shall know that I am in my Father, and ye in me, and I in you." I beieve that the time has come when we shall discern between the righteous and the wicked, between him that serveth God and him hat serveth him not," agreeing with the 12th of Daniel 8th verse.

Dear brethren, I expect soon to meet you n the paradise of our God.

Your brother in tribulation,
JOHN D. POOR.

Bellville, April 18, 1845.

Who inhabits Eternity?

DEAR BRO. SQUIRES.—What to us is the loss of the world's friendship, or the frowns of men-pleasers, if we may but follow the Lamb, and *please our Lord*, who is "King of Kings, and Lord of Lords?" and they that are with him are called, and chosen, and faithful." Isa. lvii. 15, "For thus saith the high and lofty *One that inhabiteth eternity*, whose name is holy, I dwell *in the high and holy place*, with *him also* that is of a contrite and *humble spirit*, to revive the spirit of the *humble*, and to revive the *heart* of the contrite ones," verses 19, 20, 21. "*I create the fruit of the lips*; peace, peace to him that is far off, and to him that is near, saith the Lord, and *I will heal him*." (The leaves of the tree of life were for the healing of the nations,) But the wicked are like the troubled sea, when it cannot rest, (O that they would come to Jesus, that they might find rest to their souls,) *whose waters* (where the whore sitteth,) cast up mire and dirt. There is no peace saith my God, to the wicked."

Yours, in the peace which Jesus gives.
H. L. SMITH.

Auburn, May 2, 1845.

Image Worship.

"Little children keep yourselves from idols." 1 John v. 21, "And the Lord spake unto you out of the midst of the fire; ye heard the *voice of the words*, BUT SAW NO SIMILITUDE; *only ye heard a voice*." Deut. iv. 12. Again, 15th verse: "Take ye therefore good heed unto yourselves; for ye saw NO MANNER OF SIMILITUDE on the day that the Lord spake unto you in Horeb out of the midst of the fire; lest ye corrupt yourselves, and make you a graven image, the *similitude* of any figure," &c. See also Isa. xl. 18, "To whom then will ye liken God? or what LIKENESS will ye compare unto him?" 25th verse, "To whom then, will ye liken me, or shall I be equal? saith the Holy One." Isa. xlvi. 5, "To whom will ye LIKEN ME, and make me equal, and compare me, that we may be LIKE. Col. ii. 16—18, "Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath: which are a shadow of things to come; but the body is of Christ. Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the HEAD, from which *all the body* by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God."

The charge given to the children of Israel by Moses as they were about entering the land of promise, to take heed and not worship the *similitude* or *likeness of any thing*, ought to be most earnestly heeded by us at the present time when we are also just entering the promised land, and there is such a tendency either to "look upward" or else to *fall at the feet of the angel*," who is our fellow servant, showing us these things. Let us see that we "*do it not*," but worship God; and hearken diligently to his VOICE instead of worshipping any SHAPE which the carnal mind hath vainly *imagined* him to possess. Again we repeat, and let the admonition sink into our inmost souls, "Little children, ☞ KEEP YOURSELVES FROM IDOLS!" ☜ O. S.

The Confederacy.

The time has now come when the power of *association* or *banding together*, for the purpose of obtaining or retainining *strength* to support a *cause*, must be abandoned. The power of the holy people must be scattered. It is thus written, and its fulfilment is certain. Yea, we already behold its accomplishment. This is clear to every observing mind; and now if any of the brethren think that they can please God by associateing together, and leaning upon one another, let them carefully read the 8th chapter of Isaiah. The declaration of God himself is there repeated over and over, that those who associate themselves "shall be broken in pieces; gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces." See 9th verse. Again in the 10th verse, "Take counsel together, and it shall come to nought; speak the word, and it shall not stand; *for God is with us*." 12th to 15th verses: "Say ye not A confederacy, to all them to whom this people shall say, A confederacy, neither fear ye their fear nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling, and for a rock of offence to both the houses of Israel; for a gin and a snare to the inhabitants of Jerusalem. And many among them shall stumble and fall, and be broken, and be snared, and be taken." Why shall they be broken? Because they will *associate* and *gird themselves*, and will not "cease from man," as the Lord commands. How manifest is the fulfilment of this chapter at the present time! Behold them *girding* themselves, *associating* and *counseling together*, and see how the Lord *breaks* them in *pieces* and brings to nought their counsels. O my God, is it so, that there is none of understanding among them? But brethren let us "Bind up the *testimony*, seal the *law* among the disciples."—We are, according to the 20th verse, to appeal "to the law and to the testimony," and bear in mind that "if they speak not according to this word, it is because *there is no light in them*." And the 21st and 22d verses show us the fate of such as are destitute of that light which comes through the law and the testimony. And now if any one that has at all observed the passing events for the last two months, has failed of seeing a most remarkable fulfilment of the 21st verse, we can only wonder at his blindness. Read, "And they shall pass through it hardly bestead and hungry; and it shall come to pass that, when they shall be hungry, *they shall fret themselves, and curse their king and their God*, AND LOOK UPWARD.!" When it has been shown from the law and the testimony, where that "high and holy place" is, where God resides, and where Christ the King of Kings makes his abode, this God and King has been cursed, and the carnal eyes have turned *upward*, in expectation of beholding a single, literal body, containing the infinite and eternal God, descending the natural heavens, in the natural clouds. Is it strange that those holding on to such carnal views should be hungry? or that they should pass through this hungering season "*hardly*?" But if they hunger *now*, so as to make them "fret themselves, and curse their King and their God," what *will* they do, when *definite time*, and a *literal body* are entirely swept away and burned up, by the *true testimony* and the *firey law*, and the glory of God is manifested through the body of his Son Jesus Christ, which is the church? Surely, then the 22d verse must have its fulfilment. "And they shall look unto the earth; and behold, trouble and darkness, dimness of anguish; and they shall be driven to darkness." O brethren, let us apply our hearts unto wisdom, and seek for that eye salve which opens the eyes of the blind, and turns darkness into light, and which substitutes the garments of praise for the spirit of heaviness. O. S.

At Babylon--Striking Coincidence.

The Lord declares by the mouth of Micah, iv. 10, that the daughter of Zion shall go even to Babylon, and there shall she be delivered. We think that this prophecy is now having its fulfillment. The people of God have indeed arrived at Babylon, (or confusion.)

When ancient Israel went into captivity, with Zedekiah their King, the prophecy of Ezekiel xii. 13, had its fulfillment, where it was predicted of Zedekiah that he should be "brought to Babylon, to the land of the Chaldeans; *yet shall he not* SEE *it; though he shall* DIE *there*." The literal accomplishment of this prophecy is recorded by Jeremiah, lii. 10, 11, "And the King of Babylon slew the sons of Zedekiah before his eyes; he slew also all the princes of Judah in Riblah. Then he *put out the eyes* of Zedekiah; and the King of Babylon bound him in chains, and carried him to Babylon, and put him prison till the day of his death."

We regard this as typical of what is now being fulfilled in our midst. In another article in this sheet, we have endeavored to show that we are now witnessing in the antitype, some of the events recorded in the book of Joshua. We find that when Joshua entered Canaan, Adonizedek was King of Jerusalem. This was the King who sent messages to the Kings of the Amorites, calling upon them to assemble and take counsel together against Israel; and whilst he is called King of Jerusalem, he is also at the same time styled one of the five Kings of the Amorites. What seems to us as a very striking coincidence, is the fact that the names of these two Kings have the same signification. Adoni-*zedek* and *Zedek*-iah, each signify, (*Lord of justice*, or *justice of the Lord*.) The two together, in their history and acts form but one type, and a perfect impression from that type, in our belief, is now presented before the eyes of all who can read, for their perusal. As it was in the type, so it is now; our nominal Zedekiah, or King of Jerusalem, has had his eyes put out, been bound in chains and carried to Babylon. And all the princes of Judah have been slain at Riblah, (i. e. *sifting*, *budding*.) Since the "10th" all "the men of war have died in the wilderness,"—have been *sifted* out, and we have seen as in Ezekiel vii. 10, 11, that "pride hath *budded*, and violence is risen up into a rod of wickedness." Now we see too, that although Zedekiah is at Babylon, yet being blind, he does not *see* it, and thus he is a perfect antitypo of Zedekiah of old. Again in his other character, as a representative of Adonizedek, he fills the type exactly. For, as Adonizedek, King of Jerusalem, sent messages to the other Amorite Kings, when Joshua entered Canaan, so now has the modern Adonizedek sent messages to his confederate Kings, calling a council of war, in view the danger threatening them from the invasion of the Israelitish hosts, before whom the Jordan has been dried up. In the 23d chapter of Ezekiel, we think there is a reference to this Amorite council, (just held at Albany,) which the brethren will perceive by reading the chapter, with the understanding that *Aholah* represents the nominal churches, and *Aholibah* the nominal Adventists. Notice particularly the 40th and 41st verses. O. S.

"The Reapers are the Angels."

A man that is a husbandman, sends out reapers into his field, to reap his wheat, and gather it into his barn. He furnishes each man with a sickle, and fully prepares them with all that is necessary to perform the work. The men go forth, but on reaching the field, they hang their sickles on the fence, and begin to shout, and call, and beg, and cry, for the Lord of the harvest to come and reap! Can such be called "wise and faithful stewards?" Let them *use their sickles*. "The reapers are the angels." The sickle is the Spirit, and the Truth, which cuts and gathers the wheat. These are *talents*, which we should improve, to "gain other talents," or to increase the *measure* of the Spirit, and become efficient *reapers*.

ANOTHER NUMBER, containing some light on the Resurrection, the Thousand years' Reign, and the destruction Christ's enemies *during his reign*, closing up with the destruction of Death, "the last enemy,"—will be issued as soon as the Lord shall send us the means to meet the expense.

Letter from Sister Wood.

DEAR BRO. SQUIRES—The revelation of Jesus Christ as presented in your sheet, abases the creature and exalts the Creator on the throne, as God over all, and in us all. I do believe it is God's eternal truth. There is a glory in it. Indeed, it is a drop from the ocean of everlasting love. "He shall come to be glorified *in* his saints, and to be admired *in* all them that believe." Who can abide the test of this truth? who will lose his life for Jesus sake? who will cease from the opinions of man, and rest upon the plain gospel testimony?

My dear advent brethren, who like Mary of old, are contending for the body of Jesus; let these blessed words of your Lord sink deep into your heart. It is the *Spirit* that quickeneth; the *flesh* profiteth nothing."

Was the Paschal Lamb a type of Christ? Ex. xii. 3. "And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it." John vi. 34, "I am the living bread which came down from heaven. If any man eat of this bread, he shall live forever: and the bread that I will give is my *flesh*, which I *will give* for the life of the world." The body of the Paschal Lamb was to be eaten with unleavened bread. 1 Cor. v. 7, 8, "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is *sacrificed* for us; therefore let us keep the feast not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." "And with bitter herbs they shall eat it." John xv. 20, "Remember the word that I said unto you: the servant is not greater than his lord. If they have persecuted me they will also persecute you." 2 Tim. iii. 12, "Yea, and all that will live godly in Christ Jesus, shall suffer persecution." Ex. xii. 11, "And thus shall ye eat it: with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste; it is the Lords passover." Eph. vi. 14—17, "Stand therefore, having on the breastplate of righteousness, and your feet shod with the preperation of the gospel of peace. Above all things taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." Ex. xii. 13, "And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you, to destroy you, when I smite the land of Egypt." The Psalmist in describing the security of the righteous, says, Psa. xci. 3—8 "Surely, he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover, thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee." Ex. xii. 10, "And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning, ye shall burn with fire"

As it was in the type, so it must be with the antitype. Nothing was to remain of the flesh of the Lamb; and so it will be with Christ's body, when he comes "to be glorified in his saints, and to be admired in all them that believe." Do you believe that Jesus Christ has given his body to satisfy the demands of the law? do you believe the debt was cancelled upon the cross? If you do believe this eternal and sanctifying truth, you will plainly see what has become of that body, which was sacrificed for the sins of the world. O how beautiful and glorious the harmony of the law and gospel, when we keep in view the first and second advent of our Lord and Saviour Jesus Christ."

Since the 10th day of the seventh month, the communications of our advent brethren have reminded me of the children of men, at the tower of Babel. They appear to have been confounded. They no longer speak one language. Such conflicting views and diversity of opinions, has not fed the sheep of Jesus' fold. They have lived by faith in the "little while" which was to try them. But the hour of their deliverance has come. A trump is heard upon the breeze of heaven, "Go gather my elect." "The Spirit and the bride say, come. And let him that is athirst come; and whoesoever will, let him take the water of life freely." This is the last invitation. Yes, I believe it with all my soul. And when it has gathered the children of God as one in Christ, separated the wheat from the chaff, and bound him which has not on a wedding garment; God will be glorified in his children. "Glory to God in the highest."

I send this in the name of the Lord.

SEBRANA WOOD.

Camden, N. Y. April 26, 1845.

Letter from Bro. Smith.

BELOVED BRO.—While I write, my joyful soul is praising the God of my salvation, for the wonderful things he has done for me, the chief of sinners. My heart is glad, and my tongue rejoices, while I feed upon the bread of life, and drink of the fountain of water freely, as it flows from the "Rock." Now the good Shepherd shows us the pure river of water of life clear as crystal, proceeding out of the throne of God and the Lamb; and here too is the tree of life; its fruit is precious pearls, on which the soul feeds and is healed, as it eats by faith the unseen and eternal substance. O let us praise our God, and give glory to him; for he reigneth; and while his glory is exalted high above the heavens, he condescends to dwell in our hearts by faith, the evidence of things not seen.

My heart burns within me, while I think of the "little flock," yet I do not fear, for they will not follow 'strangers,' but will follow him who laid down his life for them. He is the good Shepherd, and feeds his lambs; and they eat the meat the world knows not of. The Lord keep them humble; let none of them get "wise and prudent," or "fearful and unbelieving," and having faith, may they have it "to themselves before God." The spirits are now *manifesting themselves*. Judge nothing before the time, saith the word, till the Lord come, who will make *manifest* the counsels of the hearts, and bring to light the hidden things of darkness. I fear for those who are quick to judge, and call that which does not suit their taste, the work of Satan. I feel bound to warn them in love, lest they sin "unto death," by grieving the Holy Spirit of promise, by the which they are sealed unto the day of redemption. But think it not strange if you have to suffer for the truth as it is in Jesus; then when his *glory shall be revealed* ye may be glad with exceeding joy. And now the Spirit of God, and of glory will rest upon you, and dwell in you, and soon it will quicken your mortal body.

Extracts of a Letter

From a sister in Troy, Rens. Co., to a brother in Syracuse, dated TROY, April 21, 1845.

"BELOVED BROTHER—I was prepared to see the "the Voice of the Shepherd;" I had much of it in me. I want you to send me all the meat you can get. These are hungry times, I can assure you. Nothing but faith right from God, will do. No, I tell you, I feel that times are coming closer. I long to have all things here purified, and restored.

"We have had a brother here from Virginia, who is clear ahead of the Shepherd. He has been to see Bro. Miller, he says they had much talk, but he said John the Baptist would be obliged to have his head cut off. He says the Lord baptizes with the Holy Ghost, and with fire; that fire will burn up all sin, and which is the love of God. Christ came to save the world, and not to condemn it. He said the building was going up without the sound of a hammer. The stones were square angles, the first angle in front of the feet,—"judge not and ye shall not be judged." The right angle, "Condemn not, and ye shall not be condemned." The 3d angle, "Forgive, and it shall be forgiven you." 4th angle,—"Give, and it shall be given unto you, shaken down, pressed together, and running over." This is the measure; is it not a good one? It looks like Jesus. * * *

"We are going ahead here, thank the Lord. We had one meeting just right. One prayer in one meeting, and God just done up his own work himself. Such union you never witnessed. I never knew so much what Amen, meant, as I did that evening. It was Amen to God himself. Methinks the four and twenty elders said Amen, in that meeting. Yes, it was so. Hallelujah, I believe it. O glory to God, we shall soon see as we are seen, and know as we are known. Just keep union with us, and soon you will see more clearly. Just follow the Spirit. This being born of the Spirit, is *it*, after all. Then we can compare spiritual things with spiritual. The Lord lead us himself; then all will be well. * * * * * *

"I expect the furnace will be hotter and hotter, till we get clear through. I want all the wood, hay and stubble consumed, and have a purified *body* as well as *soul*. When the light does shine, it will shine right through me.

* * * * * *

"The Lord is working just right. Let all the people say, Amen. O Lord Jesus, come; and come quickly, and put on the finishing touch on all thy saints. The saints here join in sending love to you. We are all one truly. Yes, we are all one in Christ Jesus, as he and the Father are one. Complete work, this. O how blessed, how glorious, when the "*the house of David shall be as God.*"

"Send all the light you can. The Lord direct to and for his own glory. Amen.

"Your unworthy sister in Jesus.

M. L. S."

Letter from Bro. Bissell.

BELOVED BRO. SQUIRES—If you can send me the true Shepherd's voice, then, in the all-prevailing name I say, *let it come*. No matter to me from what quarter, if I may but recognize the VOICE. I have had the pleasure of perusing the first number, (through the kindness of a neighboring brother,) and it proved a blessing to my soul. I cannot say that I am a full believer in all the sentiments your paper advances, at present; but the Lord seems to hold me to it, and I cannot tell how many numbers I may read, to establish me to the whole extent you go. My whole soul cries after truth; yet meanwhile I have learned to rest in faith, that whatever is necessary for me to know, in due time the Lord will give me.

Your brother, in patient waiting,

BENJAMIN F. BISSELL.

West Greenfield, N. Y., April 29, 1845.

THE VOICE OF THE SHEPHERD.

"MY SHEEP HEAR MY VOICE, AND I KNOW THEM, AND THEY FOLLOW ME. A STRANGER WILL THEY NOT FOLLOW, BUT WILL FLEE FROM HIM, FOR THEY KNOW NOT THE VOICE OF STRANGERS."

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O. SQUIRES, EDITOR & PUBLISHER.

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Have Faith.

(SEE ELEVENTH HEBREWS.)

THROUGH FAITH we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. God spake the word, he believed it would be accomplished, it was done; and we now behold our world as a monument of the power of faith. Just mark one thing, it says, *worlds*, plural, so that there are more worlds than ours in the universe of God, to witness to the Almighty power of faith. O what can faith not do? Let us have it, for Jesus' sake. It is the great lever that lifted up this world and set it in a firm place; it created all things; it holds all things in being, and in their proper order; it will make all things new, and turn headlong to hell all things that stand not in its strength. Let us read on: By faith Abel offered unto God a more excellent sacrifice than Cain. By faith Enoch was translated that he should not see death; so shall we, by the same faith be changed. By faith Noah being warned of God, prepared an ark. By faith Abraham sojourned in the land of promise as in a strange country. Through faith also, Sara herself received strength to conceive seed. These all died in faith, therefore they will be raised by it, or according to it, for they died in it. When our faith is united with theirs, as the time of the dead shall roll round, and we all come to the unity of the faith, our faith taking hold with theirs, they will come forth. By faith Abraham when he was tried, offered up Isaac. By faith Isaac blessed Jacob and Esau. By faith Jacob when he was dying, blessed both the sons of Joseph. By faith Joseph when he died, made mention of the departing of the children of Israel By faith Moses when he was born, was hid three months of his parents. By faith he forsook Egypt not fearing the wrath of the king. By faith they passed through the red sea. By faith the walls of Jericho fell down. By faith the harlot Rahab perished not with them that believed not. And what shall I say more? for the time would fail me to tell of Gideon, and of Barak, and of Sampson, and of Jepthae: of David also, and Samuel, and of the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens; women received their dead raised to life again, and others were tortured, not accepting deliverance, that they might obtain a better resurrection. And others had trials of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment: They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep skins, and goat skins; being destitute, afflicted, tormented; (of whom the world was not worthy;) they wandered in deserts, and in mountains, and in dens and in caves of the earth. And these all having obtained a good report through faith, received not the promise. But thank God they will; yes, by faith too. Seeing then we are compassed about with so great a cloud of witnesses, as the above, let us lay aside every weight, and the sin that doth so easily beset us, which is none other than unbelief, and take hold on the Almighty arm of faith, and not dishonor God any longer by harboring such a wicked fiend as unbelief, God's enemy, in our hearts. Then will he walk among us in power, strength, and great glory; and finish up the work of redemption that is to be consummated by faith.

O what is too great for its strength? Its power is equal to that of God; and whatever the power of God can perform, faith can accomplish also. Children, believe it, for it is true. Read Mark xi. 22, "And Jesus answering, saith unto them, Have faith in God. (Margin, have *the* faith of God, that kind by which he made the worlds.) For verily I say unto you that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith." Read also Mat. xvii. 19, 20; and xxi. 21, 22; 1 Cor. xiii. 2. What a mighty agent is faith, and yet none dare exercise it. What a stranger in our world is *the faith of God*. It is a principle on which God ever has, and ever will work. By this he will revolutionize men and things. Those who have it, please God; those who have it not, sin. Rom. xiv. 23. It is that which will rule the wicked, and break in shivers the kingdoms of earth. It raises the dead. It puts on immortality; it binds the devil; turns the world upside down, emptying out the trash, and filling it with glory and God forever. Who can stand before faith and not finally fall? Its worth is not yet seen; but soon it will manifest its power, and gaze its enemies in the face, with a look that will tear the soul, and fasten despair and anguish upon those who are strangers to it. Its march is onward. Its step is firm. Its triumph certain, for God is its author and finisher. O praise, everlasting praise be unto the Lord, for "*the faith of Jesus*." I love this hunted stranger, and my heart shall welcome in the mighty one, to nourish there his strength, till, like a terrible God, it rises to the prey. Hunted did I say? Yes, and driven too, by unbellef, to seek a temple in some poor, broken, contrite heart, that's taught of God alone, unknown to the unbelieving multitude, who call this precious faith a heretic, and talk against its omnipotent power, fearing to trust their all upon its promise; and yet pretend to confide in God, whose friends they think they are. Such pretensions are as the morning cloud, and as a stench that is soon away.

But faith's true sons, are not like these. They are of another cast; another Spirit too, is their's; for they are temples for the Father and the Son, and have the faith of God. They know that nothing, yea, *nothing*, is impossible to him that believeth. These are God's armory houses, Psa. lxviii. 35, from which he will soon, yea, very soon, thunder, and utter forth his mighty voice; as he roars out of Zion, (Joel iii. 16, which is the sanctuary of his strength, Psa. xcix. 4,) in terror upon all his enemies, while unbelief is taken a captive, in chains; whose expiring groans are drowned by shouts of victory, victory, and faith claps her silver wings, (Psa. lxviii. 13,) in triumph, as its dead and stinking carcase is buried deep in hell. Then hear, O hear the song that faithful Israel sings, in strains as sweet as heaven, as all in one grand chorus join; Hallelujah, Hallelujah, it is done; God has triumphed, by faith.

R. HAZARD.

Utica, June 3, 1845.

The Thousand Years Reign.

"*Then cometh the* END, *when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.* ***For he must reign till*** *he hath put all enemies under his feet. The last enemy that shall be destroyed is Death.*" 1 Cor. xv. 24—26.

When, it may be inquired, will the kingdom be delivered up, and the *end* come, spoken of in the above text? I answer, it will unquestionably be at the end of the *thousand years reign* of Christ and his people, mentioned in Rev. xx. 4, 6. We have heretofore generally supposed, that during this thousand years there would be no wicked on the earth; but that at the instant of Christ's glorious appearing, they would all be utterly destroyed. But it now seems very clear to my mind, that we have had far more *inference* than *scripture* as the basis of this belief. Where do we find the scripture testimony, I would inquire, which has led us to believe that *all* the wicked were to be instantly and utterly destroyed, the very moment Christ should be revealed? Surely, we cannot claim the passage in 2 Thess. i. 7—10 as teaching this. The wicked are to be punished with everlasting destruction, when He comes to be glorified in his saints and admired in all them that believe; but it is not affirmed that the *completion* of their destruction is an *instantaneous* work. I believe that the destruction which is to overtake the wicked will indeed burst upon them *suddenly*—that "sudden destruction cometh upon them," but that the *details*, or *completion* of this work, will be progressing during the whole period of the thousand years reign. To my mind, the passage in 15th Cor. affirms this, in almost so many words: "He must *reign till* he hath put all enemies under his feet. The last enemy that shall be destroyed is death." It is evident from this, that death is not destroyed *till* the end of the *reigning period*, because it is the *last enemy*, and because the 28th verse of the same chapter affirms, that "*when* all things shall be subdued unto him, *then* shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

Not having room in the present sheet to discuss this subject at length, or to present all the evidence with which the scriptures abound, I shall merely throw out a few hints, in connection with *some* of the passages which bear upon the subject, and let my brethren follow it out for themselves. I am satisfied that we have had but a very partial understanding of the 20th of Revelation, wherein are brought to view the binding of Satan, the first resurrection, the thousand years reign, and the general judgment of the "dead small and great." In the first verse an angel is seen

coming down from heaven, having the key of the bottomless pit and a great chain in his hand. In the 2d verse this angel lays hold on the dragon, that old serpent, which is the Devil, and Satan, and binds him *a thousand years*. Who *is* Satan? "The *spirit* that now worketh in the children of disobedience." Eph. ii. 2. It is the wicked *spirit* then, that is to be bound. But for what *object* is he to be chained? Answer, 3d verse, "That he should "*deceive* the *nations* no more *till* the thousand years are fulfilled." This binding of Satan therefore, is to be something which takes from him his power to "*deceive the nations.*" What necessity, would there be for taking measures to prevent him from deceiving the nations, if there *were* no nations to be deceived? Some of our brethren have thought that all the wicked nations would be *immediately* destroyed at the Lord's appearing, and hence Satan, having no *material* to act upon, or no *instruments* through which to operate, would be bound. But I find this view cannot stand a scriptural test; for it will appear plain to any one who takes the trouble to examine the testimony upon this point, that there are numerous and unequivocal prophetic declarations, showing that there are to be *mortal nations* living upon the earth during the thousand years reign of Christ and his people. Some of these Scripture proofs I shall presently introduce. But first, let me say, that I believe the *manifestation of immortality in the saints*, is the chain that will *bind the devil*, and *shut him up*, and *set a seal upon him*, and render him utterly incapable of *deceiving* any one. How could Satan *deceive* any body, when it was *manifest* before all the world that God's people were *immortal*? and that they possessed all power both in heaven and in earth? No one *could* be *deceived* in such a case. *Immortality*, possessed by one class would make *manifest* who were Christ's; and *mortality* to which the other class were still subject, would *set a seal* upon them, and show to whom *they* belonged. I doubt not that there will be an *immediate* and terrible destruction when immortality is manifested, especially among those who dwell in the so-called Christian lands, in the midst of Bibles, and gospel light; those who have turned away their ears from the truth, and rejected the counsel of God against themselves. But that this *immediate* destruction will blot out all the nations in a moment, I find to be contrary to the Bible testimony.

Rev. xx. 4. "And I saw thrones, and they sat upon them, and judgment was given unto them, and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they *lived* and *reigned* with Christ a thousand years." A distinct, definate class are here specified, who are to *live* and *reign* with Christ a thousand years. But why should they be thus particularized, if *all* that should ever be *saved*, were to receive their reward at this period? The 6th verse informs us that "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be PRIESTS of God and of Christ, and shall REIGN with him a thousand years." This "blessed and holy" class, who are to have part in the first resurrection, I believe will include all the patriarchs, prophets, apostles, martyrs, and all the saints who are sleeping, and all the saints "who are alive and remain unto the coming of the Lord." Every individual *saint*, who has died since the creation, up to the time of the first resurrection, will, I doubt not, have part therein, and be made a *king* and *priest*, and reign over the nations, and execute judgment upon them, and "rule them with a rod of iron: as the vessels of a potter shall they be broken to shivers". Rev. ii. 27. "*Rule thou in the midst of thine enemies.*" Psa. cx. 2. Verse 5, "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." "The rest of the dead," I understand to be the *wicked* dead, who, not having "died in faith," are not only without any claim to the title of "blessed and holy," but have no Christ in them, to "raise them up at the last day."

The first resurrection, embracing a period of a thousand years, I understand to be a separate and distinct *dispensation*; and that as there has been a *work* to do under each of the previous dispensations, so now, I think we are fully sustained in the belief, from the law and the testimony, that there will be a *definite work* for the people of God, or I may say, the *Godlike people*, (for "the house of David shall be as God,") during the *kingly dispensation*. They are to be constituted, in the first resurrection, an *immortal priesthood*, "after the order of Melchizedek." Our Lord Jesus Christ had three offices to fill, viz. *Prophet*, *Priest* and *King*. Having finished the two first, He is now just entering upon the third and last. During the two first, his people have suffered with him; but during the last, they are to reign with him. "If we suffer, we shall also reign with him." 2 Tim. ii. 12; 2 Cor. i. 7; Rom. viii. 17. So in this last dispensation, all who have suffered with him in the previous dispensations, will be exalted to reign with him. But who are they to reign over, if all the inhabitants of the earth are destroyed at the very *commencement* of the reign? And as Christ is only to "reign TILL all enemies are put under his feet," when the kingdom is to be delivered up, and "God be all in all," and the name of Christ to cease, why are a *thousand years* set apart for his kingly dispensation, if he puts all enemies under his feet *immediately* on his first coming to the throne? I think brethren, that we have not sufficiently weighed the subject. We have been too hasty, and too much inclined to crowd *many* events into *one*. Will not the 20th Revelation alone, even if there were no other corroborative Scripture evidences to the same point, warrant us believing,

1. That all who have part in the first resurrection are the "blessed and holy," *only*? And that all the saints of former ages, and all who are "alive and remain unto the coming of the Lord," are included in this class?

2. That all who are saved from among the heathen *after* the first resurrection, will not receive their reward till the events recorded in the last five verses of the chapter take place?

The brethren will find on reading these last verses, from the 11th to the 15th, that it is when the "dead small and great" are to be judged; and as the "*book of life*," (as well as the other books,) is opened, I think there must be found among this class some others, besides "the rest of the dead," who were left in the graves at the first resurrection; and that these others will be those who have heard and believed the testimony of the immortal priests during the thousand years. We have heretofore thought that the second resurrection embraced only "the rest of the dead." But as there are to be mortal nations on the earth during the thousand years, who are probationers, and who are to receive the ministrations of an immortal priesthood, but who have no part in the first resurrection, because they came not to a knowledge of the truth previous to the commencement of that dispensation, then they must wait for their inheritance "till the dead small and great stand before God," when all who are "not found written in the Lamb's book of life" are "cast into the lake of fire."

Why may not men be *saved* under the *last* office work of Christ, as well as under tha *two first*? One class, including the patriarchs and prophets, were saved by embracing the promises through faith, *before* the *first* Advent. They believed in a Messiah *to come*, as a Prince and a Saviour. This was the *prophetic dispensation*—or the "law and the prophets," which continued "until John." Then the Messiah came, "confirmed the covenant with many," "bare our sins in his own body on the tree," laid three days in the tomb, arose from the dead, "showed himself alive, after his passion, by many infallible proofs, being seen of his apostles forty days," was then taken up, and entered into the holiest of all, even heaven itself, to appear in the presence of God for us, and make an at-one-ment between God and his people, and there continued until this work was completed on the 10th day of the 7th month, when he came forth as the Bridegroom, and gave a wedding garment unto all who had not previously obtained one by making with him a "covenant by sacrifice." "This has been the *Priestly dispensation*, or gospel age. And now the *immortal priesthood* after the order of Melchizedek, commences its ministry, which will be the *Kingly dispensation*, which will doubtless as far excel in glory the *priestly*, as that excelled the *prophetic*. So I understand that probation will continue (to all except the foolish virgins, against whom the door is shut,) as long as the name of Christ continues, which will be till the end of the thousand years. Thus we have three *ages* or *worlds*, in which the salvation of men is effected through the name of Christ, viz. 1. The *Jewish age*. 2. The *gospel age*. 3. The *millennial age*—or the *Day of the Lord*, during which he is King of Kings and Lord of Lords." It is IN this Day of the Lord when the saints are to *put on* immortality, and the enemies of the Lord are to be "punished with everlasting destruction." I think we have now entered this *day*, and that consequently *immortality* will very soon be *manifested*.

Now let us look at some of the Scripture proofs which show us that there are to be mortal nations on the earth during the thousand years, who are enjoy the benefits of salvation, by having declared unto them, by an immortal priesthood, "the glory of the kingdom," which will then be already set up. See Isa. lxvi. 19, 21, "And I will *set a sign among them*, (an immortal church,) and I will send those that escape of them *unto the nations*, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the *isles afar off*, THAT HAVE NOT HEARD MY FAME, NEITHER HAVE SEEN MY GLORY; and they shall DECLARE MY GLORY among the Gentiles. And I will also take of them for PRIESTS and for LEVITES, saith the Lord." Isa. lv. 5, "Behold, thou shalt call a *nation* that thou knowest not, and *nations that knew not thee shall run unto thee*, because of the Lord thy God, and for the Holy One of Israel; for HE HATH GLORIFIED THEE." This is plainly seen to be after the kingdom is set up, and the church is glorified. Isa. lvi. 8, "The Lord God which gathereth the outcasts of Israel saith, Yet will I *gather others to him*, BESIDES those that ARE gathered unto him." Isa. lx. 9—14, "Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, *because he hath glorified thee*. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: (Kings shall be *servants* to God's people after the church is glorified,) for in my wrath I smote thee, but in my favor have

I had mercy on thee. Therefore thy gates shall be open continually: (see Rev. xxi. 24—26,) they shall not be shut day nor night; that men may *bring unto thee the forces of the Gentiles; and that their kings may be brought.* For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. (See Zech. xiv. 16—19.) The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box tree together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, *The city of the Lord, The Zion of the Holy One of Israel.*" Rev. iii. 9, "Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee." Ps. cx. 2, 5, 6; Isa. xlix. 19—23; Jer. xxx. 18—24; Ps. lxxii. 9, 11; Ex. xv. 14—17; Zech. viii. 20—23; Ezek. vii. 24: (Mark the connection.)

Ps. xviii. 40th verse, and onward, "Thou hast given me the necks of mine enemies; that I might destroy them that hate me. They cried, but there was none to save them: even unto the Lord, but he answered them not. Then did I beat them small as the dust before the wind: I did cast them out as the dirt in the streets. Thou hast delivered me from the strivings of the people; and thou hast made me the head of the heathen: a people whom I have not known shall serve me. As soon as they hear of me they shall obey me: the strangers shall submit themselves unto me." Ezek. xxxvi. 36, "Then the heathen *that are left round about you* shall know that I the Lord build the ruined places, and plant that that was desolate: I the Lord have spoken it, and I will do it." (By reading the connection in which the last quoted passage is found, we see its fulfilment is when the earth shall yield her increase, and God's promise to Israel shall be realized.)

The following texts show that God's people are to be *kings* and *priests* after they are clothed with immortality: Ex. xix. 6, "And ye shall be unto me *A Kingdom of Priests*, and a holy nation." 1 Pet. ii. 9, "But ye are a chosen generation, a *Royal Priesthood*, a holy nation, a peculiar people."—Isa. lxi. 5, 6, "And strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen and vine-dressers. But ye shall be named the PRIESTS OF THE LORD: men shall call YOU the MINISTERS of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves." Ps. cxxxii. 8, 9; Ps. cx. 4; Rev. i. 6, and v. 10; 1 Sam. ii. 35, 36.

Q. SQUIRES.

The First Resurrection—Manner of its Accomplishment.

"*Marvel not at this: for the hour is coming, in the which* ALL *that are in the graves* SHALL HEAR *his* VOICE, *(voice of the Son of God,) and* SHALL *come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.* John v. 28, 29.

The 5th chapter of John, clearly sets forth two *kinds* of resurrection, as well as the resurrection of two *classes*; viz. a *moral* resurrection, and a *literal* resurrection. The first is taught in the 25th verse, as I understand it; in the following words, "Verily, verily, I say unto you, The hour is coming, AND NOW IS, when the dead shall hear the voice of the Son of God; *and they that* HEAR *shall live.*" The last clause of this verse, viz. "they that *hear* shall live," implies that it is *optional*, or a matter of *choice*, with the candidates for *this* resurrection, whether they *hear* or *forbear* to hear. I understand this therefore to be a *moral*, or *spiritual* resurrection—a resurrection of the *dead soul* to newness of life, through faith in Christ Jesus. But the resurrection alluded to in the 28th verse, is evidently of a different character, because it is positively affirmed, that "*all* that are in the graves *shall hear* his voice, and *shall* come forth," both the just and the unjust, (a thousand years intervening between them, however, as we learn from the 20th of Revelation.) This resurrection is unconditional. "*All* that are in the graves *shall hear.*" But, "blessed and holy" is he that hath "died in faith," for he has an ear that *hears*, a thousand years before the "rest of the dead" are raised, and he will "have part in the first resurrection," be exempted from the power of the "second death," and will be a "*Priest* of God and of Christ, and shall *reign* with him a thousand years." Rev. xx. 6. But how does he *hear?* Ans. By *faith.* See an expression in Gal. iii. 2, 5, "by the *hearing* of faith." So I understand that it is his *faith* which *hears.*

But to my mind, there is another fact in connection with this, equally plain and conclusive. That is, as it cannot be disputed that it is the *voice* of the *Son of God*, which is to be *uttered* by *faith*, and *heard* by *faith*, ("the righteousness of God is revealed from faith to faith; as it is written, The just *shall live* by faith," Rom. i. 17. the only principle by which they *can* live,) which effects the resurrection of the *just*, so neither can it be disputed, scripturally, (as I believe,) that, whenever that voice *is* heard, it will proceed from, and come out of His *body.*—that his body is the *church*,—and that the church is composed of *individual saints*; and hence, that it will be the "voice of the Son of God," *through the saints*, which will raise "all that are in the graves," when "the hour" for that work to be done, has fully come. And I therefore understand, that the saints, who are Christ's body, (into which body he has now come, in his second Advent, just as truly as he had had come into the infant body of Jesus in his first Advent, when Simeon and Anna took him up and blessed him,) I believe I say, that this body must attain to a degree of *faith*, and through this channel receive such a fullness of the *quickening Spirit*, that they can with a word, *in the name of the Lord*, and with the *voice of the Son of God*, speak to the dead, as Jesus did at the grave of Lazarus; and that as then, the dead will hear, awake, and come forth. In short, I believe the saints are to raise the dead, through Christ in them. The saints constitute the instrument, through which, God has informed us that he will manifest the brightness of his glory, and show forth the greatness of his power; and through whom he also says he will judge the world; yea, through whom he will *execute* judgment also. In Dan. vii. 22, and in Rev. xx. 4, we find judgment is given unto the *saints*; and in John v. 22, it reads, that "all judgment is committed unto the *Son.*" Again, Jude 14, 15, and Ps. cxlix. 9, affirm that the *saints*, are empowered to "*execute* judgment upon all," even "the judgments written."—While John v. 27, says, that "authority to execute judgment is given unto the *Son of man*," all which, taken together, proves beyond all question or cavil, that the *Son of God*, the *Son of man*, and the *saints*, are represented by the Scriptures as one and the same. Christ prayed that he and the Father, and those that the Father had given him, might "*all be made perfect in* ONE." John xvii. 23. Paul, also, in describing the *oneness* of Christ and the Church, represents it as being like the union between man and wife, where the twain become "*one flesh.*" He calls it "a great mystery," but says it is the true state of the case between Christ and the church. Eph. v. 30, 32. In the same chapter the apostle says, "No man ever yet hated *his own flesh*," &c., and repeatedly, in this chapter and elsewhere, the principle is clearly taught that the church is CHRIST'S OWN FLESH, yea, that we are his *flesh, body*, and *bones.* We also read in 1 Cor. vi. 17, that "he that is joined unto the Lord, *is one Spirit.*" This makes Christ and his Church, when perfectly joined together, *one in flesh*, and *one in Spirit.* And it is in *this Spiritual body* in his *second* Advent, that he will manifest the "*greater* works" than he did in the body of Jesus of Nazareth in his first Advent. The *manifestation* or *development* of this *power* through his *body* now, in his *second* Advent, is the very thing, as I understand, which is to fulfill Eph. iv. 13, and bring the entire body to the "*unity* of the faith, and of the *knowledge* of the Son of God," just as the manifestation or development of the Father's power through his body at his first Advent, was for the purpose of strengthening the faith of the people, and leading them to acknowledge that he was sent from God.—See John v. 36; and xi. 15, 42; also xiv. 11.

The resurrection of "the dead in Christ," being the event next in order, as I understand, my mind is much occupied with the subject, and I am greatly derirous of being taught and instructed thereupon by the Spirit of truth. My mind has heretofore approached the subject in the same manner as have the minds of my brethren, from whom I am receiving letters almost daily; viz. coming as close to the subject as it is possible to come through the written testimony, and uniformly receiving the impression that "we shall not all sleep, but shall all be changed *in a moment, in the twinkling of an eye, at the last trump;* for the trumpet *shall sound*, and the dead *shall be raised* incorruptible, and we *shall be changed.* For this corruptible, (the dead in Christ,) must *put on* incorruption, and this mortal (those who are alive and remain,) must *put on* immortality." The whole of this work is to be accomplished under the sounding of the "*last trump.*" "For the trumpet *shall sound*," &c.—It may be well just to notice here, the *order* of these events, as set forth by the apostle: 1st. "The trumpet *shall sound.*" 2d. "The dead *shall be raised incorruptible.*" 3d. "We *shall be changed.*"

Now brethren, I have recently been revolving this matter in my mind, and seeking to know why it is that we have always believed, and supposed that we *must* believe, that the work to be done under the sounding of the *last trump*, was an *instantaneous* work, when we know that the events under the other trumpets have transpired in a *progressive* and *successive* order; and by an attentive and careful examination of all the passages which speak directly of the resurrection, I have found, that although the resurrection of the dead, (this corruptible—all that are in the graves,) and the changing of the righteous living, (this mortal—those who are alive and remain,) is to be the work of a moment with each individual when it *does* take place, yet there is to be a *succession* of order. "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent (or go before) those which are asleep. For the Lord himself shall descend from heaven, with a *shout*, with the *voice* of the archangel, and with the *trump* of God: and the dead in Christ SHALL RISE FIRST: *then*, (*after* the dead in Christ are all raised,) we which are alive and remain, shall be caught up together with them in the clouds," &c. Here is certainly *succession of order* brought to view. 1. Those who have fallen asleep in Jesus are to awake from a state of corruption and decay, with incorruptible and indestructible bodies. 2. *Then, after* this is done, this mortal,—the saints living here in mortal flesh, are to be changed in a moment, and caught up, or exalted to the same state of incorruptibility and immortality; (which will be our being "caught up together *with them.*) This work is done when "the Lord himself descends from heaven," yet it is not the *first* work that is done after he descends. For first, a work is done under the "*shout;*" another under "*the voice of the archangel;*" and another under "*the trump of God.*" The 15th Corinthians shows us what will be done under the *trump*, viz. the "resurrection" and the "change;" still we find that there is *order* even in this; for beyond all question in my mind, the trump has commenced sounding already, and "the *mystery* of God is finished," (at that day I will show you *plainly* of the Father, John xvi. 25,) and yet the resurrection has not yet taken place. And all "the dead in Christ must rise first," before the change can reach those "who are alive and remain."

Why should we suppose that all this work will be done in a moment, any more than the work which was to be done at the end of the 2300 days? We used to think that precisely at the termination of the 2300 days the sanctuary would be cleansed, the Lord would be visibly revealed, the wicked utterly and instantly destroyed. Why did we think so? Because it was said, "Unto two thousand three hundred days, *then* shall the sanctuary be cleansed." We now see that the phrase "*then*" covers a considerable space of time. The work that was to be done at the end of the days, has been going on ever since their termination in 43, and is still progressing, though I think it is very nearly consummated. Now *may* there not be as wide a space between the resurrection of the dead, and the change of the living saints, as there has been in cleansing the sanctuary since the expiration of the 2300 days? Especially since the same term, "*then*" comes between the events in each case? Now it may be said the *order* of the two events to be accomplished under the last trump, the *resurrection* and the *change*, is clear enough, but how do you prove that the raising of the dead saints is to transpire in successive order, and especially how can it be shown that the change of the righteous living is to be successive, when it is said, "we shall *all* be changed *in a moment, in the twinkling of an eye!*" I answer, the 51st verse of the 15th Corinthians, contains three separate and distinct sentences by themselves, showing WHAT the mystery is, to which Paul calls our attention. He says, 1st. "Behold, I show you a mystery." What is it? 2d. "We shall not all sleep." How will it be, then? 3d. "We shall all be changed." So this verse we see, simply announces the mysterious fact, that we shall not all pass through the grave, but that we must ALL be changed, in order to come into a state of immortality. How *long* a work will this be, and *when* will it occur? The 52d verse answers, it will be done "in a *moment*," and at the "*last trump.*" Here has been the place whence I have always derived the idea that ALL were to be changed at the SAME moment. But surely, I cannot see that I must of necessity, FROM THE LANGUAGE, hold this idea any longer. That *all* will be changed *in a moment*, I believe. But that all will be changed at the *same* moment, is not asserted in the passage, according to my understanding. It will be momentary and instantaneous with all when they are sufficiently ripened in "FAITH and the HOLY GHOST," to have it take place; or rather, as the passage itself reads, to "*put on* immortality."

This view opens to me a glorious conception of the perfect *order* and *harmony* in all the plans of our kind "Father which art in heaven." First, I see that the restoration of the miraculous gifts to the church, not only agrees with the positive declarations of the written testimony, but I see also, the *object* or *purpose* for which they are to be restored. That they *are* to be restored, the declaration of our Saviour is sufficient, if we had no other Scripture upon the point. "Verily, verily, I say unto you, He that believeth on me, the works that I do, SHALL HE DO ALSO; and **greater works than these shall he do,** because I go unto my Father." John xiv. 12. Why shall the believer do *greater* works? Because his Lord laid aside the literal body in which he dwelt when this was spoken by him, and went to the Father, and then returning as the Comforter, works through *all* his people, who constitute the body in which he is to

be glorified. In Mark xvi. 17, 18, we read that miraculous gifts shall attend, or "follow them that believe."

The object of restoring the gifts is to PERFECT the FAITH of the saints. We are to do every thing, and receive every thing through the medium of FAITH. Faith is the conduit, or tube, through which the Spirit is poured into the reservoir, or heart. We must consequently go on from one degree of faith to another, or from faith to faith, by which means we shall be "changed into the same image from glory to glory as by the Spirit of the Lord." The time for this work to be done, is after the "veil is taken away," or when "we all with unveiled face" can behold "as in a glass, the glory of the Lord." Compare 2 Cor. iii. 16, 18, with Isa. xxv. 7, 8. The same Spirit that dwelt in Jesus of Nazareth, at the first Advent, is now dwelling in the saints at the second Advent. "The voice of the Son of God," as it came out of the body of Jesus, was heard by the daughter of Jairus, by the widow's son, and by Lazarus, and they came forth to life. So now, "the voice of the Son of God," as it comes out of the church, will be heard by all in the graves, and they will in like manner come forth.

But how will the faith of the saints be perfected by the restoration of the miraculous gifts? I answer, just as the faith of the disciples was strengthened by the miracles of Jesus, who repeatedly told them that it was for that very purpose that he did them. Jesus loved Lazarus, and his two sisters; but when a message was sent to him from the sisters saying, "Lord, he whom thou lovest, is sick," instead of complying with their request, and coming to their house to heal their brother, he purposely abides "two days still in the same place where he was." Again, after the death of Lazarus, he informs his disciples of it, and says, "I AM GLAD FOR YOUR SAKES that I was not there."—Why? why is the compassionate Jesus GLAD that his FRIEND, WHOM HE LOVES, IS DEAD? And why does he not comply with the urgent petition of the anxious and afflicted sisters? Let his own own words answer: "To the intent YE MAY BELIEVE." He knew what he would do, and that the doing of it would strengthen his disciples' FAITH, therefore he was GLAD that even his friend was dead. Again at the grave, he thanks the Father that he is heard, notwithstanding he is perfectly aware that he is always heard, but he says, "because of the people which stand by I said it, THAT THEY MAY BELIEVE that thou hast sent me." Here the reason is given by the Lord himself for the performance of this miracle, and several times repeated, viz. that the people might BELIEVE. And did it produce the desired effect? It did. Read John xi. 45, in proof of it. Jesus begun with lesser manifestations of the power of God. First, water is changed into wine, then devils are cast out, the sick are healed, the blind are restored to sight, the deaf hear, &c. Then, as the last, and closing exhibitions of his power, before he suffers, he raises the dead. Upon raising Lazarus, the Jews conspire against him, feeling that it will not answer to leave him thus alone, lest "all the world BELIEVE on him," &c. See John xi. 48.

In this manner I think the gifts are now to be manifested in the body of Christ in his 2d Advent, by which the "*greater works*" are to be done. First the healing of the sick, &c. "These signs *shall* follow them that believe; *in my name* they shall lay hands on the sick and they shall recover." Mark xvi. 18. See also John xiv. 13, 14, "And whatsoever ye shall ask *in my name*, that will I do, that the Father may be glorified in the Son. If ye shall ask *anything in my name*, I will do it." The 20th verse gives us the chronology when this will have its main fulfillment, "At *that day*." Again Matt. viii. 17, and Isa. liii. 4, inform us that he "took our infirmities, and bare our *sicknesses*." Now if our bodily infirmities as well as our sins have all been borne by Him—if the maladies of the *mortal* as well as the *spiritual* part of our nature were all laid upon Him, and we *were healed* by his stripes, why may we not "reckon ourselves dead indeed" unto pain, sickness, sorrow and death, as well as dead to sin? Especially, since we have arrived at "that day" in which we may "ask what we will, and it shall be done. "In the name of the Lord," we may now say to all disease and pain, of *body* as well as soul, Depart, and it must obey. "All things are possible to him that believeth."

When it becomes manifest that there is faith enough among the saints to heal the sick, open the eyes of the blind, &c., the faith of many of the weaker, yet honest-hearted disciples, will be thereby confirmed; and then the faith of all will increase exceedingly, some may even take hold of the arm of the Lord with sufficient confidence to raise some of the sleeping saints; and this again, will add yet greater strength to the faith of God's people, and they will begin to feel that in deed and in truth, "they may ask what they will, and it shall be done for them." So when this is seen, others will receive such an increase of faith that they will also raise the dead. And thus I think the work will progress, till all "the dead in Christ" are raised first; and then the faith and power of God, in his people, will have attained to that degree of strength, that it will stagger at nothing, and count "all things possible with God," and so "we who are alive and remain," will be enabled to *put on* immortality "in a moment, in the twinkling of an eye." But, as before stated, although the change will be momentary and instantaneous with each, and all, when it *does occur*, yet I still see no necessity for believing that *all* will be changed at the *same* moment. I do not understand the passage as teaching this. It teaches truly that will be changed in a moment, but it does not follow from this that all will be changed at *one and the same moment*. I think it will be *successive* and just as fast as we become *ripe* enough, and strong enough to *put on* immortal bodies *by faith*. Thus have the saints already come to the place where they now are. They have found "peace in believing" the very moment they have exercised faith in the pardoning love of God, through the atoning blood of Jesus Christ; and although *all* have found God faithful to his promise in granting them the seal of adoption the very *moment* they "believed the record," yet we see that *all* have not received this seal at the *same* moment, but just as fast as they have *believed*.

So we see that it is all of faith, from the beginning to the end of the Christian race. Let us "so run that we may win," yea, "win Christ, and be found in him, not having our own righteousness which is of the law, but that which is through *The faith of Christ*, the righteousness *which is of God by faith*," &c., Phil. iii. 9. That the faith of one is enlarged by the increased faith of another, the following passage seems to show: "But having hope, that when your faith is increased, that we shall be enlarged by you according to our rule abundantly." 2 Cor. x. 15. We are mutual helpers of each other's faith.

I think I can see the harmony and propriety of God's arrangement in the *order* of the resurrection and change; for it appears to me very clear that it requires a greater degree of faith to change a living saint, (one living here in a mortal body, clothed with flesh and blood,) than to raise one from the dead. The dead, is a lump of clay which has no wish, or will, or want of any kind. The living clay is subject to those desires and wants of the body, which seem to operate as a clog to *faith* and *spirituality*; and it cannot be quickened by the Spirit dwelling in it, until it is completely dead to the world—dead to all outward things. So God in his wisdom has ordered it that the inanimate clay shall rise into immortality *first*. And this I believe will have a most powerful effect upon the living saints, and produce in them, such an entire and utter deadness to all outward objects, that it will cause the spiritual part to triumph over the flesh, and thus death will be swallowed up of life, and immortality will be *put on by faith*.

The above is the view that I have recently been led to take of this subject. If it be incorrect, I pray to be corrected by the Spirit of truth. If it be correct, I pray for still further light and knowledge for myself and all my Father's little ones, that we may all speedily "come in the *unity* of the *faith*, and of the *knowledge* of the Son of God, unto a *perfect man*, unto the *measure of the stature* of the *fullness* of Christ." The body of Christ at his first Advent, attained unto manhood, before the mighty power of God which was in it, manifested itself; so now, at his second Advent, his body, the Church, must attain to maturity, or "the unity of the *faith* and *knowledge* of the Son of God," before the miraculous power of God will be displayed through it, in a sufficient degree to raise the dead and change the living. We must have a faith that manifests itself by "works," and the "works" again, in their turn, show that we have faith, and bear witness of us, as the works of Jesus did, that we are of God. "Faith is made perfect by works," because works testify unto all that faith lives. Jesus is the beginning and end of our faith, and as we are to be changed "from glory to glory" by the Spirit, so I think it will be from faith to faith, until faith is lost in sight; hope, in fruition; death, in victory. When any one is sufficiently ripened by the Spirit, (which can only be received through faith,) and has attained to a strength to be changed, will the fact that another is not thus ripe, prevent him that *is* ripe from putting on immortality? I find no Scripture teaching us thus. I find nothing in analogy favoring such a belief. When any one has believed the truth, and accepted of Christ as he was offered them, a Saviour from all sin, his soul has been liberated from the bondage of corruption, and his heart has been tuned to sing praises to the name of his Deliverer. He has not been obliged to *wait* for *another* to believe before his own heart could rejoice; but *his* blessing, and *his* rejoicing, received as the fruit of *his* faith, has operated as an incentive to induce *another to believe* also. So I think it will be in the resurrection and change, that lie but a little way before us. I have thought that the resurrection of Lazarus might be a type of the *manner* in which the saints will be raised. He was "in the grave," heard "the voice of the Son of God," and "came forth." And again I have thought that the resurrected body of our Saviour might be a pattern of the kind of bodies that we shall have during the thousand years; and that the *fullness* of the *glorified body*, will not appear till "God is all in all," after we have acquired strength to wear it by having *rested* through the seventh day. The body of Jesus, after his resurrection, could appear in the midst of a room, "the doors being shut," and vanish out of sight again in a moment. Perhaps the wicked will not be permitted to see the raised saints, until after the living are changed, and we are *all* manifested together. This was the case with our Lord. No one saw him but his disciples. May the Lord teach us, instruct us, and show us "all things that himself doeth," and grant us *humility*, that we may exalt *him alone*; *patience*, that we *wait for*, and *faith*, that we may "*lay hold on* ETERNAL LIFE." Your brother, in the fellowship of the Father and the Son. O. SQUIRES.

☞ Since our last publication we have received numerous soul-cheering testimonies from our brethren and sisters in various quarters of the land. Their united testimony is to one and the same point, and breathes forth one and the same Spirit. We had designed, and were greatly desirous of giving some of these testimonies a place in this number, but not being able to procure the use of *type*, as we had anticipated, we have been reluctantly obliged to omit, not only these, but also several other articles.

It seems to be pretty certain, that there are yet many blessed truths in the Inspired Volume, which must be brought forth, and understood by the "little flock," before "we all come in the *unity of the faith*, and of the *knowledge* of the Son of God." This is a point to which we must arrive, "that we be henceforth no more *children*," but attaining unto the "measure of the stature of the fullness of Christ," "be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to *know the love of Christ*, which *passeth knowledge*, and that we may be filled with all the *fullness of God*." And now if this be so, God will have some *medium* through which these truths can be communicated to his children; and if the Voice of the Shepherd is to be that medium, He will, beyond all question, dispose the hearts of his servants to furnish a sufficient amount to *purchase* a small quantity of type, that there may be no embarrassment in issuing the paper when it is needed, in consequence of not being able to *hire*, even at a high price, the use of printing materials. Two or three brethren have already signified a willingness to contribute something for this purpose, and doubtless there are others, who would gladly do the same, if they were acquainted with the difficulty in which now attend the printing of the Shepherd. How long these *helps* will be required, I am unable to say, I feel persuaded, however, that it will be but a short time at most. But just so long as they are required, let us be found following the leadings of the Spirit, and striving through grace, to "feed the flock of God." C. H.

THE VOICE OF THE SHEPHERD.

"MY SHEEP HEAR MY VOICE, AND I KNOW THEM, AND THEY FOLLOW ME. A STRANGER WILL THEY NOT FOLLOW, BUT WILL FLEE FROM HIM, FOR THEY KNOW NOT THE VOICE OF STRANGERS."

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O. SQUIRES, EDITOR & PUBLISHER.

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The faith once delivered to the saints.

"Jude, the servant of Jesus Christ," in his epistle to "those that are sanctified by God the Father, and *preserved* in Jesus Christ, and *called*," says, "it was needful for me to write unto you, and exhort you that ye should *earnestly contend* for the faith once delivered to the saints; for there are certain men crept in unawares, who were of old ordained to this condemnation; ungodly men, turning the grace of *our God* into lasciviousness, and denying the *only* Lord God, and our Lord Jesus Christ."

In this passage we see that the faith here spoken of as once delivered to the saints, had reference to the character of our Lord Jesus Christ as being the *only Lord God*, and which these men who had crept in unawares, denied. That this is the proper construction, is evident when we look at the last verse, where Jude closes up what he had to say concerning these men, who had crept in *unawares*, and ascribes all the glory and majesty, dominion and power, both *now* and *ever*, Amen, unto the *only wise God* our Saviour.

In our examination of this epistle we think that there is little room to doubt that it was a prophecy of things that should be fulfilled in these last days. The careful reader will observe that there is a constant reference to *these men* who deny the only Lord God through the epistle, by pointing them out as "these;" and to fix the chronology beyond a question, the prophecy of Enoch is introduced, who "prophesied of *these*, saying, behold, the Lord cometh with (in) ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among *them* of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against *Him*." This quotation shows us that *these men* would be found when the judgment would be executed; —such among them as were ungodly, and railed with hard speeches against the only Lord God, i. e spoke against his little ones who had this faith—"Christ *in them* the hope of glory." In the 5th verse, those that are *called*, are put in remembrance of the deliverance of the children of Israel from Egypt, "*afterward* destroyed them that believed not." Surely those of us who have seen the hand of God in leading the little flock thus far since '43, cannot fail to be "put in *remembrance*" that many have already fallen in the wilderness "after the same example of unbelief." In the 6th and 7th verses examples of unbelief are given, but in the 8th verse those men who deny the only Lord God, are presented as "*filthy dreamers*,"—"*these* defile the flesh,"—(have not the faith once delivered to the saints,)—despise dominion,—(see last verse where Jude gives it to Christ,)—"and speak evil of dignities. Yet Michael," (who is like God!—a question asked)—"the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, the Lord rebuke thee."

We think the chronology at this point is as visible as the prophecy of Enoch, and the remembrance of the deliverance from Egypt. We understand that Michael is none other than the Lord Jesus Christ in his people. "Examine yourselves whether ye be in the faith; prove your own selves; know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" Christ is "the Word" who "was made a quickening spirit," and who is *now* in his people defending and sustaining the great truth, that he was "*God manifest in the flesh*," and is the *only* "true God and eternal life," and who is now most clearly sustaining this position, by what the types in the law teach; which types and ceremonies are here called "*the body of Moses*." This contending of Michael we now see in process of fulfillment. Never before in the history of the church has this been fulfilled. The brethren are now showing that by the sacrifices under the law, the body of the animal, by being either eaten or burned, (suffering nothing to remain,) typically taught that Christ's body was of no farther use after the sacrifice had been made, unless it was as the first fruits, or resurrection. The type of eating some of the sacrifices showed that what we had of Christ as a benefit to us, must be by becoming united or so incorporated by eating his flesh, or *the Word*, as to be one with him. The mercy-seat and the two cherubs, which covered the testimony, has for some time past been shown to typify the great work of redemption by God, as he manifests himself to the believer in the three *official* acts of *the Father, the Son, and the Holy Ghost*. The adversary the devil, blinds the minds of those who believe not. It is he who is "the prince of the power of the air, the spirit which worketh in the children of disobedience." We have heard those accusations against such as defend these types. We have often heard those "hard speeches," such as being the work of the devil, &c., to which not one of the brethren feel "to bring a railing accusation," but to say, the Lord lead you into *this truth*, "the Lord rebuke thee," &c. Verse 10th. "But *these* speak evil of those things which they *know not*, but what they know *naturally*, as brute beasts, in those things they *corrupt* themselves." See Deut. iv. 15, 16; Num. xii. 8. about the similitude of God. That body of Jesus which was typified by the scape-goat, who went into the land of "*separation*," is continually before their minds; and they have no conception of Jesus, only as they know, or have faith in him "*naturally*," or bodily. This was not the faith of Paul, who says "the last Adam was *made* a quickening spirit," and is "the Lord from heaven." With such a faith they corrupt themselves. "Woe unto them, for they have gone in the way of Cain." What way was that? See Gen. iv. 5, "But unto Cain and to his offering he (the Lord) had no respect. And Cain was very wroth, and his countenance fell." Cain's faith was unlike Abel's in his offering made to God. Can we see any of this way of Cain at this time? Are there any brethren who have only *one talent*, (the original principles of the Advent,) and have not let their talent increase, who now say, (Matt. xxv. 24,) "I knew thee, that thou art a hard man, reaping where thou hast not sown." Thou hast taught us to believe that thou wert coming in a *literal cloud*, and with a *literal body*, and not *spiritually*. If he does not so come we have been deceived. He must come so, or else we cannot know what to believe. "He is reaping that which he has not sown," &c. Are there any who utter almost these very words of the unprofitable servant? If there are any such, we read, "*the Word* is to "*judge them in the last day*." John xii. 48. It is not our province to say who in his *heart* feels so. "The Word of God is quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of the soul and spirit." This discerner of the heart "*will try every man's work, of what sort it is*." We must tell "the truth in love," "not having men's persons in admiration." To the one a savor of life, to the other a savor of death. To the pure in heart it will be *life* and *peace*. The error of Balaam is illustrated in 2d Pet. ii. 15, compared with Num. 22d and 23d chapters. Peter, like Jude, in this chapter is writing about faith. For the gainsaying of Core, we go to Num. xvi. 1, where we find that some of the *chief princes* "famous in the congregation, men of renown," gathered themselves against God's own chosen priesthood, and leaders of the people, and said to Moses and Aaron, "Ye take too much upon you, seeing *all the congregation are holy, every one of them*, and the Lord is among them: wherefore then, *lift you up yourselves above the congregation of the Lord?*" Read carefully the whole of this chapter to learn the history of Korah and his company, which is given by Jude as an example to be fulfilled in these last days; for Jude says, 16th verse, "These are *murmurers, complainers*, walking after their own lusts, and their mouth speaketh great swelling words, having men's persons in admiration because of advantage." How prone are the children of men to look to the opinions of men; to such as have been prominent leaders among the people, instead of casting themselves upon the word of the Lord. But Jude tells us that there would be mockers in the last time, or year, who should walk after their own ungodly lusts, "*these* be they who *separate themselves, sensual*, having not the Spirit." Let us remember that the whole scope of the epistle is on the subject of faith, and therefore the words, *lust, sensual, lasciviousness, corrupt, defile the flesh, know naturally*, &c., are all put in contrast and in opposition to the faith once delivered to the saints; for "*these having not the Spirit*." (See also 1 Cor, ii. 16,) i.e. these filthy dreamers have not the Spirit, for he adds, "But ye, beloved, building up yourselves on *your most holy faith*, praying in the *Holy Ghost*, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." "And of some have compassion, making a difference;" i.e. some of these filthy dreamers who deny the only Lord God, and tell the world that they *separate themselves* from *all* deceived fanatics, and have no fellowship with them. (See doings of the Albany conference.) Some of *these* who have *natural* or bodily views of Christ's *second* coming; of *those* "of some make a difference,"—there are some who do not *deny* their own experience in the history of the past—those of whom it is said, "*hast not denied my name*," Rev. iii. 8, and such as felt at the time that it was the work of God on their own souls, when they were led by the Spirit when they came up to the 10 h day. Such ones. "Others save with fear, pulling them out of the fire," (God's truth like the sun scorches and burns in the last day,) "hating even the garment *spotted with the flesh*." If we let *the Word* be its own interpreter, we shall find that this garment spotted with the flesh is that *sensual faith*, because the testimony is uniform in God's word that *faith* is represented as a covering; and the faith which places the Son of man on the throne of his glory, is represented by the "*white raiment*,"—"*walking with Christ in white*." "*The clean white linen*." "*The fine linen is the righteousness of the saints*," &c. If therefore, as we have seen, the faith once delivered to the saints, had for its object of hope, the *only* Lord God, and *this faith* had respect to the *character* of Christ as a deliverer from the curse; then, *that faith* which is so grovelling as to regard him only *naturally*, and not *spiritually*, must be the garment spotted with the flesh. Such then as have not by their *hard speeches* railed against our *Michael*, and have kept the word of his patience, "make a difference,"—let us pull such out of the fire, "hating even the garment spotted with the flesh." This fire of Jude will help explain the fire in 2d Pet. iii. 7, of which day of judgment Peter says, be not ignorant of this one thing, that one day (day of the Lord and of judgment) is with the Lord as a thousand years, and a thousand years as one day. All the connection in which this is found shows that the chronology and the subject are the same, proving that Peter as well as Jude, wrote as prophets. "But he that is spiritual *discerneth all things*, yet he himself is *discerned* of no man. See margin 1 Cor. ii. 15. How wonderful is this, and what a blindness *that must be!* May all our eyes be anointed with eye-salve, that we may see," Rev. iii. 18, for Isa. xlv. 11—16 teaches us that there are those of stature, (men of renown) who yet shall fall down before the people of God and confess that "God is in thee and there is none else; there is no God," i.e. besides thee. "Verily, thou art a God that hidest thyself, O God of Israel, the Saviour."

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the *only wise God our Saviour*, be glory and majesty, dominion and power, both now and ever, Amen." So let it be.

Auburn, Aug. 1845. C. B. HOTCHKISS.

"I and my Father are one."

"Who is he that overcometh the world, but he that believeth that *Jesus* is the *Son of God?* This he that came ('once in the end of the world hath he appeared to put away sin by the sacrifice of himself,') by water and blood, ('one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water,') *even Jesus Christ*; not by water only, but by water and blood. And it is the *Spirit* that beareth witness, because the *Spirit* is truth." Here we learn how God —the three that bear record in heaven—was "manifested in" the three that bear witness in earth—God was manifest in the flesh. "For there are three that bear record in heaven, the *Father*, the *Word*, and the *Holy Ghost*: and *these three are one*. And there are three that bear witness in earth, the Spirit, and the water, and the blood, and these three (are not one, but) *agree in one*." Now we are prepared to understand this scripture:—"That which was from the beginning, (John i. 1,) which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled *of* the Word of life. For *the* LIFE *was manifested*, and we have seen it, and bear witness, and show unto you that *eternal life* which was *with the Father*, and was *manifested unto us*." What was manifested? The *Life—Eternal Life—the Word of Life*. "And the Word was God," was made flesh and dwelt among us, full of grace and truth." When did they see the life? "And we beheld his glory, *the glory as* of the only-begotten of the Father." According to Peter —"the power and coming of our Lord Jesus Christ," the majesty of which they "were eye-witnesses," when "with him in the holy mount." Matt. xvii. 9, "And as they came down from the mount, Jesus charged them, saying, Tell the *vision* to no man until the Son of man be risen from the dead." "He was in the world, and the world was made by him, and the world knew him not." "He came unto his own, and his own received him not," but went about to kill him, and stoned him—"because thou being a man, makest thyself God." "But ye seek to kill me, a man that hath told you the truth"—"*I and my Father are one*." "But to as many as received him, to them gave he power to become the Sons of God, even to them that believe on his name.

which *were born* ('from above,') not of blood, nor of the will of the flesh, but *of God*." "He that believeth on the Son of God hath the witness *in himself*: he that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son."—"Say ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemest, because I said, *I am the Son of God?* If I do not the works of my Father, believe me not. But if I do, though ye believe not *me*, believe the works; that ye may *know* and *believe* that the *Father is in me, and I in him*. And *because I tell you the truth ye believe me not*. He that is of God heareth *God's words*: ye therefore hear them not, because *ye are not of God*." Now for "the truth's sake," in "truth and love," and in the "love of the truth," if we are led by the Spirit, knowing nothing by ourselves, but by the Spirit of God, we must confess and believe that—even Jesus Christ, he that came by water and blood, as he said, "a body hast thou prepared me"—"made in the likeness of men and took upon himself the form of a servant"—"of the seed of David according to the flesh," was, while *so manifested*, ONE SPIRIT *with the Father as the* SON OF GOD. "No man hath seen God at any time, the only-begotten Son which is in the bosom of the Father he hath declared him:"—"*God is a Spirit*." Man, in his spiritual blindness, is ever prone to "change the *glory* of the *uncorruptible God* into an image made like to corruptible man."—Matt. xi. 27. "All things are delivered unto me of my Father: and no man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." John xii. 46, 48. The Word was made flesh—great is the mystery—*God* was manifested in the flesh; "and being found in fashion *as a man*, he humbled himself, and became obedient unto death, even the death of the cross"—as he said "Therefore doth my Father *love me, because I lay down my life*, that I might take it again; *this commandment have I received of my Father*." (O happy for my soul that he was obedient; he is my *life*, the author and finisher of my faith, I must look to him and believe *his word*—he must finish my faith.)—"Wherefore God (the Father) hath highly exalted him, and given him a name which is above every name: that at the name of *Jesus* every knee should bow, of things *in* heaven, and things *in* earth, and things *under* the earth. And that every tongue should confess *that Jesus Christ is LORD*, to the *glory of God the Father*." 1 Cor. xii. 3. "For to *this end* Christ both died, and rose, and revived, that *he* might be *Lord*, both of the dead and the living:" and it is to him as God that each one of us must give account of himself." "For we must all stand before the judgment-seat of Christ."—Rom. xiv. 9—11. "For the Father judgeth no man, but hath committed all judgment unto the Son. That *all men should honor the Son even as they honor the Father*. He that honoreth *not the Son*, honoreth *not the Father* which hath sent him." John v. 22, 23.—"For he is God unto whom God the Father hath said, as it is written,—'But unto the Son he saith, thy throne *O God*, is forever and ever: a sceptre of righteousness is the sceptre of thy kingdom—and thou *Lord*, in the beginning (Jno. i. 1,) hast laid the foundations of the earth, and the heavens are the work of thine hands," &c. Is not this the throne of glory (and of David) on which the Son of man shall sit when he shall come in his glory, and all the holy angels with him? *Then* shall he say unto them on his right hand, *as King*, "Come, ye blessed of my Father, inherit the kingdom." "All scripture is given by inspiration of God," let us therefore take earnest heed unto every word that proceedeth out of "*his mouth*." For he has said, "whosoever shall be ashamed of me and of *my words*, of him shall the Son of man be ashamed when he shall come in *his own glory*, and in *his Father's*, and of the *holy angels*."

As one with the Father he is Jesus Christ, the same yesterday, to-day, and forever. "Of the seed of David," he was "put to death in the flesh, but quickened by the Spirit," as *one with*, but, *obedient unto the Father*—"the just for the unjust, *that he might bring us to God*"—"that through death he might destroy him that had the power of death, that is the devil." Therefore he is the author of eternal salvation unto *all* that obey *him*. "When this corruptible, (those asleep in Jesus,) shall have put on *incorruption*, and this mortal shall have put on *immortality*, then shall be brought to pass the saying that is written, death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth (all of grace) us the VICTORY through our Lord Jesus Christ. 1 Cor. xv. It shall be said in that day, "Lo, this is our God, we have waited for him," &c. Isa. xxv. 3. "The judge of quick and dead at his appearing and his kingdom." "God was *in Christ* reconciling the world unto himself." "The last enemy that shall be destroyed is death." Hos. xiii. 14; 2d Tim. i. 10; Rev. xx. 14, 15. "Death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the *Book of Life* was cast into the lake of fire." When this is accomplished, the kingdom is delivered up "*to God*, even the Father, that God may be *all in all*." Amen. "The Word was God," when made flesh—it was "that *eternal life* which was with the Father in the beginning," (Titus i. 4.) manifested in the fruit of David's loins "according to the flesh," therefore it was not possible that he should be holden of death. (Acts ii. 24.) These are the ways of life which were made known to David when he said, "thou *shalt* make me full of joy with thy countenance" For David speaketh concerning "Jesus Christ our Lord, which was made of the seed of David according to the flesh," "I *foresaw* the *Lord* always before my face; for he is on my right hand that I should not be moved: Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: because thou wilt not leave my soul in hell (the grave) neither wilt thou suffer thine Holy One to see corruption." What did he see as a prophet?—the resurrection of Christ—that his seed "*according to the flesh*" would be "*declared*" or, margin, *determined to be* "the *Son of God with power according to the Spirit of holiness, by the resurrection from the dead*;" (see Rom. i. 1—4,) and this is the "key of David," and the foundation of the "lively hope" of the gospel. And "the mystery of God, and of the Father, and of Christ," in our salvation is, "*Christ in you the hope of glory*," which is "*the key of David*" IN each individual believer. The union of heaven is a union *with* Christ in his kingdom.

"Remember, Jesus Christ *of the seed of David* was raised from the dead according to my Gospel." There is a natural body "according to the flesh," and there is spiritual body "according to the Spirit of holiness."—"Howbeit that was not first which is spiritual, but that which is natural, and afterward that which is spiritual." "The doctrine of Christ" is, that he is one (Jno. xvii. 10, 22, 24,) with the Father, (through him the church is joined to the Lord in one body,) therefore it is written, "He that abideth in the doctrine of Christ, hath both the Father and the Son. Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God," consequently must be without hope and without God in the world. This leads us to the union of the disciple with him. To be ashamed of him and his words is to deny him in the fulfillment of his word in his revelation, either as our righteousness, wisdom, sanctification and redemption, or prophet, priest, and king. We "are builded for a *habitation* of God through the Spirit," by which Spirit we must be led, as we also "let the word of Christ (which is the sword of the Spirit,) dwell in us richly in *all* wisdom," having "the peace of God ruling in our heart;" though persecuted never persecute; though reviled always bless, and pray for our enemies, patiently and with all long-suffering and joyfulness, growing in grace and "increasing in the knowledge of God;" looking not by sight, but by faith, for that blessed hope and the *glorious appearing* of the great *God* and our Saviour Jesus Christ, without a sin-offering unto salvation—as the second Adam, ("*made a quickening Spirit*,") "*the Lord from heaven*,"—"*the Lord himself*."

Thus may we as pilgrims "follow the Lamb," till all the building—a spiritual house, fitly framed together, becomes—a holy temple in the Lord—the city which (at the first resurrection) had no need of the sun, neither of the moon, to shine in it, for the *glory of God* did lighten it, and the Lamb is the light thereof."

H. L. SMITH.

The revelation of Jesus Christ.

This book, (not the revelation of St. John,) is what its name imports to be, and "which was given him to show unto his servants things which must shortly come to pass," and who "sent his angel and *signified* it," (taught by symbols) "unto his servant John." Rev. i. 1. We have been pained of late to see what unwillingness there is in some of the brethren to listen to the prophetic teachings of this book. We think these brethren fall into the same error into which they had formerly shown their opponents fell, who to avoid the conclusion that the end was near, made the days of Daniel's vision, *literal days*, but at the same time admitted that the beasts stood as symbols for kingdoms. Our opponents were then shown, that the days represented the life-time of the beasts, and that therefore, if the beasts were symbols of kingdoms, the days must be symbols of the life-time of these kingdoms. This argument was unanswerable. We now fear that some of our brethren are being condemned out of their own mouth, for if this book is a book of symbols, then all its imagery and descriptions are also symbols. The brethren have explained some parts of this book, and now refuse to receive interpretations given on their own principles, which shows us, what they *themselves* have been doing was clearly defined in this book. Our position in prophecy is most wonderfully defined for the past year, and shows that our chronology and the 10th day movement was all right. Now there are some, who to prove that we are mistaken appear to take away the sayings of this book. We can give but one or two illustrations: The brethren taught us that the angel seen flying through the midst of heaven in xiv. 6, was the brethren proclaiming '43. They now tell us that the angels in this book are unseen angels. They now tell us that the plagues cannot be poured out until after Christ comes, because the vials in the 15th chapter are not given to the angels until the brethren stand on the sea of glass mentioned in the same chapter, not remembering that the chronology of each scene must be sought after by a comparism. The same company being seen in the 14th chapter: the sealed ones, being described in both chapters before those who have the mark of the beast, and with which no difficulty was found in chap. 14th. The brethren to be consistent must adopt our views in the main, of the seven last plagues or forever renounce the principles of interpretation by which they showed us the fulfillment of the six trumpets, and the two witnesses. Those seven thunders which were uttered after the cry of the Advent angel, which was "as a lion roareth," and before the eating of the little book symbolizing the 10th day movement, were published by Bro. Marsh in the summer of 1844, just after the news came that the Ottoman power had yielded their religious supremacy to the dictation of England, symbolized in chap xvi. 12, as the drying up of the great river Euphrates under the sixth vial. Notwithstanding it was shown in the Voice of Truth that the history and chronology of the six was perfect, and that the seventh must soon follow, because of the note of warning given in the 15th verse, "Behold I come quickly," yet the exposition of them was considered so fanciful that the brethren universally rejected them, and, in the language of this prophetic book, they were effectually sealed up until last spring, when in the Voice of truth and also in the Voice of the Shepherd, those expositions were repeated, all of which was in accordance with the teachings of this book. All the prophecies in this book were to be "like" Daniel's prophecy, unsealed; see Rev. xxii. 10. Who can help seeing since the great city has been divided into three parts, Rev. xvi. 19, that the islands and mountains (places of refuge) are fleeing away, and that the truth's of God's word (*i.e.* word of prophecy) like *great hail stones*, are now falling out of *heaven*, and men are blaspheming God because of the plague of the hail!

That this exposition is in accordance with what the brethren once taught, we will show. Rev. ix. 1, 2, "And the fifth angel sounded, and I saw a star fall from *heaven* unto the earth; and to him was given the key of the bottomless pit; and he opened the bottomless pit, and there arose a smoke as of a great furnace, and the sun and the air were darkened by reason of the smoke of the pit." The exposition given by the brethren, briefly is as follows:—The star falling from heaven is the symbol for that departure from the gospel standard of truth, which opened the way for the Mahomedan imposture. The key was given to this fallen star to open the bottomless pit; i e. the providence of God was such, that this delusion and fatal error was sent abroad, through the agency of the Eastern and Greek Church, with great power and effect; the corrupting influence of which, is symbolized by a smoke from a great furnace, which obscured the truth, or God's word, described by this symbol as *darkening the sun*. Having found what these symbols are, under the trumpets, we are not consistent if we make the plague a literal scorching of the sun. So also those brethren contradict their own expositions, who deny the conclusion that we are under the seventh seal, because they have not seen the literal rolling together of the heavens as a scroll. All difficulty is removed in understanding the sixth seal. in chap. 6th, if we remember that these symbols are taken from the literal signs, which Christ gave to precede the end, and are here used as signs to symbolize what was to take place in the moral world, preceding the end.

We understand then, according to the above, that when the sixth seal was opened by the preaching of "the hour of his judgment is come," or 1843, that there was a great moral earthquake, i.e. a great revolution in the minds of men about the teaching of God's word on the prophecies. This word of God became black as sackcloth of hair by the teachings of men about a temporal millennium, and the return of the natural Jews, before the end. The stars of heaven, during this conflict of mind, were like the untimely figs, shaken to the ground as by a mighty wind. The state of thousands of minds, as they existed just before the 10th day and 7th month, are described in the following verses. The people saw and felt that there was force and power in the argument of the *types* connected with the *time* in prophecy; and their minds were filled with awful forebodings of coming events. "And said to the mountains and rocks, fall on us and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb." If the brethren will let "*mountains* and *rocks*" be symbols of places for shelter and defence from the scorching heat of God's word, then all difficulty vanishes as to the meaning of the symbol, for symbols they must be; otherwise, we are without compass or chart, and found in the same dilemma as our opponents, when they explained Daniel's visions.

We have then passed the sixth seal; and when the seventh was opened in October last, we are all witnesses that "there was a silence of about half an hour;" and the brethren felt to say, as under the seventh vial, "*It is done.*"

The seventh day movement was symbolized in the seventh chapter, by the angel ascending from the east, with the seal of the living God. The brethren will remember that this message and movement began in the east, and was carried over to the west. This angel cries to the four angels in the four corners of the earth, to hold the four winds of *the earth*, until the servants of God are sealed in their foreheads. When this message began to be published, early in the summer of 1844,

there were at *that time*, four prominent weekly papers which were proclaiming that the end might now be expected any moment. These papers were published in four different quarters of this land, viz., Boston, New York, Rochester, and Cincinnati. These angels, or papers, were showing that the prophecies taught us to expect Christ any day, when the winds of earth would begin to blow, Dan. vii. 2, and the awful desolations foretold, would come upon the earth and the sea, i.e the worldlings and the followers of a corrupted religion. This message said to these angels, "Hold! Hold! this event according to the types cannot take place until the 10th day of the 7th month, when our great High Priest will come to his waiting people," &c. We believe this simple exposition the more it is examined, the more evidence will be found that it is not far from the truth. After this message went forth, "The Hope of Israel," and some other papers sprung up, all of which, one after the other, fell in with this truth, which the brethren felt in their own experience *to be a sealing truth*. At this point, the 7th seal, the 7th trumpet, the 7th vial, and the 7th church, or Laodicean state, all begin to date: and we have passed on in their history to where we have heard "voices in heaven, proclaiming the kingdoms of this world are become the kingdoms of our Lord and his Christ," xi. 6. Those papers and brethren who taught the marriage had come, did this. We have also seen the temple of God opened, and have looked into the Most Holy or secret place, beyond the veil, where no mortal eye but that of the High Priest, was permitted to look, and have seen the Ark of his testimony laid open and exposed. This has been done by "The Voice of the Shepherd," which has taught us that the mercy-seat and the two cherubs, which were beaten out of "*one piece of pure gold*," typified the three great office-works of the great Jehovah, as he manifests himself in these *three modes;* and that these *three exhibitions* of God, are the three official acts of one "*only true God*" to save men. Compare Ex. xxv. 18, 19, with xxxvii. 7, 8. Here was God's sanctuary, Ex. xxv. 8, the antitype of which was to be cleansed at the end of 2300 days. This is where the three bear record in the heavenly places, where Christ sits at the right hand of God, exalted above all principalities and powers; i.e. *the mind* places Christ in the affections, above all worldly influences, as Paul shows. See margin in Eph. vi. 12, compared with i. 20.

Those brethren who cannot see the seven last plagues about finished up, should remember their exposition of the two witnesses—symbols of the Old and New Testament, which were caught up to heaven. They told us that the movement in behalf of the Bible, in the formation of Bible Societies, after the reign of terror in France, was this fulfillment. That heaven here, was that state of exaltation, to which the word of God was placed in the mind and affections of the people. On the same principle we show where *heaven is*, and what the *great hail stones out of heaven are*. It is said of these two witnesses, God's word xi. 6, "these have power to shut heaven, that it rain not in the days of their prophecy, (is it not now shut?) and have power over waters (streams of salvation) to turn them to blood, (see exposition of the third plague,) and to smite the earth with *all plagues* as often as they will." Our brethren's exposition of what the witnesses are, followed out, makes the word of God to be the agent in accomplishing those plagues: i.e the rejection of God's word will have this effect on the mind; while those who follow the *Lamb*, or Word, down to a certain point, 10th day, are sealed, and are represented as standing on Mount Zion in one place, and in the other, as on the sea of glass, or prophecy, where we now see that all our history in *past time* was right. Do we not see some standing there now, who do not deny the history of the past—"his name?" Also, if when we have seen the bottomless pit opened, that out of it came error and falsehood, then we shall not be at a loss to see that when it is shut, that *that smoke* can no more corrupt the people under *any* form of false doctrine. If the angel, or message, is now seen coming down with that great chain of prophecy all fulfilled, and *that key* which shuts up him who has the power of death, by giving power to the people of the saints of the Most High God, by an overcoming faith, which puts on immortality, then we know that our redemption is near.

In conclusion, we would say, are there not some foundations for our fears, that those brethren who plant themselves on the "safe position," and "the original principles," are found in the same place where those were who first opposed the evidences of the end in '43? Knowledge, with such, cannot be increased. Let us strive to be pure in heart, for such only will see God. Brethren, have we not thought more of that faith which affects the intellectual man, without seeking after the *likeness of Jesus Christ*, and possessing that *hidden manna*, which, if a man eat, he shall *never die*? Our prayer is, "let thy will be done *in earth*" (our bodies, the redemption for which we groan,) "as it is done in heaven."—that is the heavenly place where Jesus sits, and helps us groan for the adoption, when the earthly shall put on the immortality, and Christ have possession of the kingdom, which is that "purchased possession." Amen.

C. B. HOTCHKISS.

"The stone which the builders refused is become the head of the corner."

Cloud.

"And a *cloud* received him out of their sight." Acts i. 9. "Behold, he cometh with *clouds*," Rev. i. 7.—"Shall be caught up together with them in the *clouds*." 1 Thess. iv. 17. "They shall see the Son of man coming in the *clouds* of heaven," Matt. xxiv. 30. "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the *clouds* of heaven." Matt. xxvi. 64. "One like the Son of man came in the *clouds* of heaven." Dan. vii. 13. "While he thus spake, there came a *cloud* and overshadowed them, and they (the disciples) feared as they entered into the *cloud*. And there came a voice out of the *cloud* saying, This is my beloved Son, hear him." Luke ix. 34, 36. "The Lord went before the children of Israel in a pillar of a *cloud*," Ex. xiii. 21. "And the angel of God which which went before the camp of Israel, removed and went behind them, and the pillar of the *cloud* went from before their face and stood behind them." Ex. xiv. 19. "The Lord looked through the pillar of fire and the *cloud*." Ex. xiv. 24. "The glory of the Lord appeared in a *cloud*." Ex. xvi. 10. "God spake to Moses out of the midst of the *cloud*." Ex. xxiv. 16; xxxiii. 9. "The Lord descended in the *cloud* and stood with Moses." Ex. xxxiv. 5; Num. xi. 25. "For the *cloud* of the Lord was upon the tabernacle by day."—Ex. xl. 38. "Then a *cloud* covered the tent of the congregation, and the glory of the Lord filled the *tabernacle*." Ex. xl. 34.

When the Ark set forward, Moses said, "Rise up, Lord, and let thine enemies be scattered;" and when it rested, he said, "Return, O Lord, unto the ten thousand thousands of Israel." Num. x. 34, 36. "The Lord will create a *cloud* upon the dwelling-places of Mount Zion." Isa. iv. 5. "The Lord rideth upon a *cloud*." Isa. xix. 1. "Who are these that fly as a *cloud?*" Isa. lx. 8. "*Cloud* of witnesses." Heb. xii. 1. Ezekiel's vision of the cherubims was seen unfolding itself out of a *cloud* and fire, (Ezek. i. 4,) and which in the 27th and 28th verses is said, "This was the appearance of the likeness of the glory of the Lord."

QUESTIONS.—Was this the kingdom or the glory which Peter and John say they saw (John i. 14, and 2d Pet. i. 16,) after they had awoke from their sleep, and Moses and Elias had disappeared? Was the holy majesty seen in that cloud into which they entered? Did that vision teach that after Christ, Moses, and Elias had been identified by the disciples, that so will the living and dead saints be swallowed up by the glory of the Lord, which appeared to the mortal eyes of the disciples as a pillar of a cloud? And that instead of being three tabernacles, was there truly but one? Are we taught in the Old Testament types that the *cloud* was the symbol of the presence of Christ—the Angel of God? Was this the same *cloud* which received the body of Jesus out of sight, and therefore the body was swallowed up in the glory of the Lord? Was this the land of separation in the antitype of the scape-goat? What is the *same manner* in which the *same Jesus* will return?

"The Key of David."

OUR HISTORY AND PRESENT POSITION.

In placing our views before the public eye, we shall have no regard to the favor or frowns of those who may sit in judgment upon us. "It shall be our aim to follow the Lamb (the Word,) whithersoever he goeth." Rev. xiv. 5. By holding up Christ, (the Word,) we shall try to place ourselves in the back ground, and give God all the glory. We expect to receive the pity of some, and the scorn and contempt of others; for we shall present things from God's word which will offend some. The hearts of men have not improved as we have come down to these last ends, and these times, that try men's souls. We shall endeavor to show in what we have to say, *a thus saith the Lord*, and it matters not how obscure the individual may be who brings the truth to bear upon men's consciences. God will hold that soul who hears his message accountable, whatever may be the character of him who delivers it. The Lord has always confounded the wisdom of this world by raising up some obscure person to do his will, and over whom the wise and learned have usually stumbled. Sometimes the little shepherd boy with his smooth stones from the brook, has gone forth in the name of Israel's God, and with the despised and humble weapon of a sling, has prostrated the giant error in the presence of a proud and haughty Saul, and all his armed host. God will not let his glory be given to another; and whenever a feeble worm whom God has been pleased to use as an instrument to do his will, begins to be lifted up, and say like a monarch of old, "Is not this great Babylon which I have builded?" or when he listens to the plaudits of unthinking worms like himself, and begins to feel in his pride that his opinions are a *law*, and a guide to others—then the Lord, unknown to himself, has forsaken him, and will make use of some more humble instrument to do his will. We see this principle illustrated in the history of the past, from Moses down to the present time. To go no farther back than the history of the past five years, we have seen an individual unknown to those who sat in Moses' seat, and were the professed teachers in Israel, arise from his obscurity, and by his expositions on the prophecies, confound all the Gamaliels of our land, by showing them from the unerring word, that the kingdom was nigh even at the door. Notwithstanding these men should have received this *testimony* from the word, yet we find them holding fast their *traditions*, when all their foundations are swept away. How often have we seen the effect of God's everlasting truth upon the conscience of the hearer, accompanied (as these truths were) by the Spirit, and under his influences felt at the time that it was God's truth, yet who afterwards, when consulting with those to whom they looked up as spiritual guides, have chosen to follow the teachings and opinions of men, and so rejected the truth without a substantial argument for so doing. On this rock multitudes have dashed, resting upon the teachings of man rather than the *sure word* of prophecy. How many, who having received the word of the coming kingdom with joy, yet when some new truth, which had till then been buried with the rubbish of the theology of these last days, was made to shine like the polished gold, yet because the truth was unpopular, or was contrary to their carnal reasoning, or their leaders, whom they thought should know what is truth and what is error, disapproved, have turned away their ears without a solemn purpose of soul to search the word, and follow *that*, whether they were found in the company of few or many.

Those of our brethren who style themselves *Adventists*, should surely have learned before this, that knowledge was to be increased, and that they themselves may not have attained unto all the wisdom taught in the word, when they attempt to tell us that none are worthy of the name of Adventists unless they come up to the standard which they say is truth. Any going beyond this is to be termed fanaticism, and the work of the adversary. These brethren now tell us that the history of the past, in our going out to meet the Bridegroom, has been no fulfillment of prophecy. Notwithstanding the hand of the Lord was as distinctly seen by us in proclaiming '13, and the tarrying time in '44, with the 10th day movement, as when the children of Israel left their Egyptian task-masters, and were led by the cloud and pillar of fire into the wilderness, yet a great proportion of those who felt that those truths of God were written upon their hearts by the Spirit of truth at the time, *now* deny that it was the work of God; and what is most remarkable, there are scarcely any of those brethren who were considered as teachers and the leaders in this work, but who now, reject and deny all their past experience, and the positive testimony which they gave of the Bible evidence that the sanctuary was to be cleansed in '43–4. God will have some way in which those who profess to follow the word, shall experience a trial of their faith. See the children of Israel, who believed God's promise, that after 400 years they should be delivered from their servitude, and doubtless supposed that they were the generation who should go in to the land as rapidly as they could pass through the wilderness to Canaan. God tried their faith 40 years, and we find that one after another left his carcass in the wilderness, until not only their leaders, but all the men of war, except Joshua and Caleb, fell by their unbelief, or because they robbed God of the glory in the wonders which he performed. The apostle has admonished us not to fall by the same example of unbelief.

It will be our object to show that what is now history, in what we have passed through, in proclaiming "the hour of his judgment is come," and also the antitype of the great day of the Atonement, on the 10th day of the 7th month, is a perfect fulfillment of scripture, as to *time* and *events;* only we were mistaken in the *character* and *nature* of the events; and furthermore this ignorance of the *manner* in which the fulfillment of these events was to be realized, was just as necessary as the proclamation of the event itself; otherwise, those who had come out of spiritual Egypt, or Babylon, could not have had a trial of their faith, when they came up in all the confidence of their souls, upon the authoritative declarations of the great Jehovah contained in his word. This trial of our faith has been as severe as that of Abraham, who was called of God to offer up that child of promise. It was as difficult for us, as it was for Abraham, to reconcile the word of God, when we saw the 10th day of the 7th month pass by without seeing our Jesus, whom by the teaching of the word, we then confidently expected to see. There are a few who have "kept the word of his patience," and had confidence enough in him that God would yet make all things plain to their understanding, and justify them in *this* unwavering confidence they placed upon his word. And first we shall briefly attempt to show that our

TIME WAS RIGHT.

It will occupy too much room to go into the chronological argument that the 2300 prophetic days of Dan. viii. 14, had their termination in the Jewish year A. D. 1344, which covered the 12 months beginning with the spring of '11 and ending in the spring of '45. All the brethren who have given their attention to this subject, know what a flood of light God in his providence has been pleased to shed upon this subject, that we might have confidence enough to proclaim the time. And we challenged the world to disprove our chronology, confirmed as it was by recorded eclipses, and facts noted by the best historians of former ages. Since the passing by of the 10th day, some have been trying again to build up another chronology, by placing the

eclipse which marked the death of Herod, in the year B. C. 1, instead of B. C. 4, where our best chronologers have always been obliged to place it. By doing this they would make the birth of Christ in the year B. C. 2, instead of B. C. 5, and consequently throw forward the termination of the 2300 days about 3 years beyond the time our chronology had placed it. Those brethren who do this, are not aware of the perfect confusion which this will make with all of Josephus's dates, some ten or twelve which he gives, in the neighborhood of this disputed ground. The providence of God was so ordered, that perhaps no two points in history are more clearly known as to the year, and even the day of the year, than the death of Augustus Cæsar, and the battle of Actium. Josephus gives the age of Herod, and the length of his reign, and his son's who succeeded, and refers to the above mentioned events, and counts time from them; and what is most remarkable, there is no discrepancy in them all, which make Herod at his death about 70 years old, and in the 34th of his reign, and the 37th from the time when Herod was declared king, at Rome: 3 years before the death of Antigonus. At the end of this three years, Herod's 34th commenced, and the seventh reached to the battle of Actium, B. C. 31, conclusively showing, when placing all the other dates given by Josephus, which will all harmonize with this, and *will not* at any other point, that Herod must have died in the year B. C. 4, which places the birth of Christ in the year B. C. 5, and would, as the two eras B. C. and A. D. are constructed, make him 30 years old at his baptism, in A. D. 26, (Luke iii. 1; John i. 29.) We find from Matt. xii. 13, 14, Acts x. 37, that Christ's ministry did not commence until John was cast into prison, and previous to this Christ's disciples also baptized, and which baptism was under the types and shadows of the law. See Matt. iii. 15. After Christ's baptism, a passover intervened before John was put in prison; John ii. 23, and iii. 22—24. The 69 weeks of Daniel, according to Mark i. 14, 15, and Matt. iv. 12—17, did not end until after the above mentioned events, and when John was cast into prison. This must at least bring the chronology down to A. D. 27 for the beginning of the last week of the seventy. The *midst* or middle year of that 70th week, would bring us to A. D. 31, in which year Dr. Hales has shown from a great number of historical and astronomical facts, that Christ must have suffered, in the April full moon, being the passover, according to the Caraite reckoning. When we add 1814 years to this point, it brings us to '44–5, which numbers out 2300 full and complete years at the new moon in April last, since Ezra made a full end of cleansing the house of Israel; so that the commandment could go forth in having the worship of God restored, on the first day of the first month. Ezra x. 17. Here was the going forth of the commandment, one whole year from the time he left Babylon, B. C. 457 to B. C. 456. So also in the Jewish year which extended from April '44 to April '45, has the work of purifying been going on, in which year we came up to the day of Atonement, when the marriage took place, but the sanctuary (the dwelling-place of God, which is in his saints,) is not cleansed until the first day of the first month. Ezek. xlv. 18; 2 Chron. xxix. 17; Ex. xl. 1. "Unto two thousand three hundred days, then shall the sanctuary be cleansed." The sanctuary, in the types, was that part of the tabernacle in which was the mercy-seat, and the two cherubs overshadowing the same. The antitype of this as has heretofore been shown, represents the three office-works of God, carried on in these heavenly places, termed *the sanctuary*. This was to be cleansed, purified, at the end of 2300 days—but the *host*, the antitype of the covering to the sanctuary, called the *tabernacle*, was to be trodden under foot to the end of 1335 days, (Dan. 12th,) which we understand in definite time to extend beyond the 2300 days, when the bodies of those cleansed minds will put on immortality. The answer to the question in Dan. viii. 13, is only answered in part in the 14th verse; when the host, or bodies of the saints will be changed, is answered in chap. xii. 11, 12. We believe that we have passed by the termination of the 2300 to the cleansing of the sanctuary, but have not come down to that point, where the host shall cease to be trodden under foot.

We will give one or two proofs that our chronology is right, which have not been presented by the brethren. Those for whose benefit we write, generally understand that there is a prophetic *time*, or 360 years, in Dan. xi. 24—30, which reaches from the battle of Actium, B. C. 31, or Julian period 4683, to the building of Constantinople in A. D. 330, or Julian period 5043.—This prophetic arch, reaching over the two eras of B. C. and A. D., and beginning with the battle of Actium, in the 7th year of Herod, according to Josephus, proves our chronology right, and also that Josephus's dates of Herod's age and reign, are also correct. We think this unanswerable.

Again, the prophetic blessing pronounced upon Judah, Gen. xlix. 10, was, "that the sceptre should not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." Historians have shown that the children of Israel, even in their captivity in Babylon, were permitted in their religious matters to have one who exercised authority over them as their chief and governor, and that afterwards some one of their nation exercised authority over them. Even Herod, who was appointed by the Romans, claimed to be a descendant, and who never overturned their religious worship. According to Josephus's chronology, Archelaus, a son of Herod, governed Judea until his tenth year, when he was deposed, A. D. 7; this would make his first year B. C. 3, first year after Herod's death.—Copenius, a Roman, succeeded Archelaus in A. D. 8. Placing Christ's birth as above, B. C. 5, this would make 12 years as the age of Christ according to the construction of the two eras of B. C. and A. D. This year Christ was as the *Shiloh* (peace-maker) presented in the temple. Luke ii. 41—49. This was the year that the taxes for the first time were collected, which were levied at Christ's birth. This was the year, in the history of the Jews, that the power of life and death were taken from them, John xviii. 31. A sceptre, is sovereignty in Judah. Lawgiver, is administration of justice according to their laws. See Dr. Prideaux His. Connections, vol. 2, page 420. Here then, if we are correct, is another proof that our chronology is right, placing the death of Herod about the year B. C. 4, where all our best chronologers have placed it. We think every effort to disprove these chronological dates will be a failure. We think the prophecy of Daniel, together with the chronological dates, is that "open door" which "no man can shut," Rev. iii. 8, which Christ said the Philadelphia church should have set before them, when he had just before declared, that he shutteth and no man openeth. We believe this door is now shut, and notwithstanding numbers have been trying to open it, yet so far little confidence is placed in their arguments; they even contradict themselves in the effort to obtain any other time. "And the door was shut."

(To be concluded.)

The above article, prepared by Bro. Hotchkiss, is too long for the present number, and we are obliged to defer the remaining half until we publish again; which we hope to do soon, if those entrusted with the keeping of the *Lord's money* shall provide for the expense of printing.

The most interesting and important portion of the article remains to be published; and we think that our brethren will find in this recapitulation of *our journey hitherto*, their own experience faithfully portrayed.—We must, to be honest and consistent, travel down to the place where our brother's article brings us; otherwise we shall have to deny that the hand of God hath led us, prove ourselves recreant to the faith we once espoused, go back to the dark side of '43, and take our stand in that cold and cheerless region that we were in before the first sound of the coming kingdom broke upon our ears. Who can do this? If any one is on the point of taking this fearful step, let this solemn, admonitory announciation from heaven sink into his soul, "If any man draw back, my soul shall have no pleasure in him!" Heb. x. 38. True faith looks not behind her. She halts not in the race for immortal glory; but she mounts up on wings as the eagle; she runs without being weary, and walks without fainting; and with her eye fixed and single, she "*presses forward* towards the mark for the prize of her high calling of God in Christ Jesus." Phill. iii. 14.

Bro. H. has divided his article into several parts, the first one of which parts with the introduction, occupy about half the space of the whole. The remaining parts are arranged under the following heads:—"*The End of the Age*;"—"*The Talents*;"—"*Son of man sitting on the Throne of his Glory*;"—"*The Day of Atonement*."

Immortality to be "put on" by faith.—We had designed giving an article upon this subject, but have not been able to prepare it for this number. We think we have arrived at the place where we are to "*lay hold on eternal life*," and "*put on immortality*." Some styling themselves brethren, tell us that we are to remain perfectly passive and idle, and let immortality *come upon* us. But the Bible terms, "*lay hold*" and "*put on*," convey to our mind quite a different meaning. We are reprobates if we "confess not that Jesus Christ *is come in the flesh*;" and if we confess this, we must also confess that we have *eternal life in us*, for Jesus Christ is both "the *resurrection* and the *life*," John xi. 25. "He that hath the Son, *hath life*; and he that hath not the Son of God, *hath not life*." 1 John v. 12. We believe that we have come into the chronology where the affirmation made by Jesus at the grave of Lazarus, has direct application to us,—"He that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, *shall never die*." Paul, looking down to this day, and beholding the "*mystery*," exclaims, "*we shall not all sleep*." This is that day of which Jesus said, "This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again *at the last day*. And this is the will of him that sent me, that every one *which seeth the Son, and believeth on him*, may have everlasting life; and I will raise him up *at the last day*. No man can come to me, except the Father, which hath sent me, draw him: and I will raise him up *at the last day*. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up *at the last day*." John vi. 39, 40, 44, 54. Here the *time when* the resurrection is to take place, is repeated *four times* by our Lord himself. This settles the question as to *when* the affirmation made to Martha would be realized. Now if we admit that we have arrived *at the last day—or day of the Lord*, we must also admit that, "whosoever liveth and believeth in Jesus, *shall never die*." But "it doth not yet *appear* what we shall be, but we *know* that when he shall *appear*, we shall be like him." How is it we *know* that we shall be *like* him? Ans. "Because we shall *see him as he is*." Compare this with a passage just quoted above, John vi. 40, "Every one which *seeth* the Son," &c., hath everlasting life. We are now filled with "that blessed *hope*," and only wait for the "glorious *appearing* of the great God and our Saviour Jesus Christ." (Our Saviour is the great God, and "men of stature" will yet be compelled to acknowledge it; see Isa. xlv. 14, 15.

We shall never see Jesus "*as he is*" until we are *like* him; and then, with Job, we shall behold him "*in our flesh*." This will be that *seeing of the Son* which will *manifest* eternal life *in* us. For this full *manifestation* of the Sons of God, we groan. We groan to be *Sons* in the same sense that he was Son when he dwelt here in the flesh; and hence we groan for a full realization of the answer to the Saviour's prayer, "Father, I will that they also, whom thou hast given me, *be with me where I am*; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world." We understand the import of the Saviour's *desire* in this prayer to be, that those whom the Father had given him might come into the *very same relationship with the Father as Sons*, which he himself then sustained as Son of God. Hence we find him saying, when speaking of *the last day*, "In *that day* ye shall ask *me* nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the *Father in my name*, he will give you. At *that day* ye shall ask *in my name*; and I say not unto you that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again I leave the world, and go to the Father." John xvii. 22, 26—28. Never, until since we have arrived at the *last day* have we understood what it was to ask *in the name* of Christ, i.e. to approach the Father as *Sons* in just the same manner that Jesus approached him in the days of his flesh.—Never until now have we apprehended the meaning of Christ's declaration, "it is expedient for you that *I go away*; for if *I go not away*, the Comforter will not come unto you." Why could not the Comforter be sent without his going away? Why was this *expedient*? Ans. Because he himself was that Comforter, (John xiv. 18,) and it was expedient that his *flesh* which was the *Word* (the Word—God—the Eternal Spirit was made *flesh*,) in the beginning, (see John i.) should be changed back into the same glorious Word or Spirit that he "was before the world was." This was his *going away—going to the Father, ascending up where he was before*, &c., which we are prepared to show from the testimony of the Scriptures, whenever an opportunity shall be presented.

Sister E. P. Southworth, writing from Cleveland, Ohio, says, "Some here are saying if the Saviour does not come this fall, they shall believe the Voice of the Shepherd to be true."

The letter and money to which our sister refers, has not been received.

☞ Another number will be published as soon as the necessary means are furnished, unless the Lord gives us another and better medium of communication.